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SABBATH COMMENTARY.

A SCRIPTURAL EXEGESIS

OF ALL THE

Passages in the Bible that relate, or are supposed to relate, in any way,

TO THE

SABBATH DOCTRINE.

BY

REV. JAMES BAILEY.

PUBLISHED BY
THE AMERICAN SABBATH TRACT SOCIETY,
ALFRED CENTRE, N. Y.,
1888.

REYNOLDS BINDERY — 1703 Lister — Kansas City, Mo.

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EXPLANATION.

The true import of the Sabbath is seen in its origin and relation to the worship of God in all dispensations. The Sabbath was instituted as the crowning act of God, at the close of his creative works. It followed immediately man's creation and the ordering of his physical condition. Its nature shows its design—a spiritual rest, or communion with God. Jesus, its Lord, said it was made for man. As such, it was observed by the patriarchs. When God's law was formulated and lithographed at Sinai, the Sabbath was defined as covering the family with all its members, including servants and guests. When worship was organized, it was made fundamental in the organization. The prophets taught its sacredness. Jesus its Lord made it fundamental in his kingdom. His apostles used it in their labors. To this time it is regarded as indispensable to the church and its work.

The diversity of opinions and practices at the present demands a revision. Most that has been taught from the pulpit and press has been sectarian, argumentative, with a polemic spirit, largely ignoring its spiritual character. Very little has thus been secured to the church by the controversy.

The design of this little book is to give a Scriptural exegesis of each passage used as a proof-text, on its own teachings, divested of all controversial definitions. It is hoped that the reader will be aided in his investigations in arriving

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at a clear and full knowledge of the philosophy of the Sabbath in its spiritual character, and as a means of soul-communings with God. This is the design and prayer of the writer, after years of close and prayerful study.

JAMES BAILEY.

MILTON, Wis., 1888.

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SABBATH INSTITUTED.

GENESIS 2: 1–3.

"Thus the heavens and the earth were finished, and all the hosts of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made."

Previous to this, there is a detailed statement of the work of six days, giving an account of each day's labor by itself, following the general statement, "In the beginning God created the heaven and earth." These days all have the phenomena that have marked the day ever since, —evening and morning, darkness and light, night and day.

And on the seventh day God ended his work. There is no account of anything made on that day, as the expression might seem to indicate in the common use of language. Not to do any part of it on that day, is the sense of the Hebrew. The work of creating was complete on the sixth day, as the language in regard to that day would indicate, "And God saw *every thing* that he had made, and behold it was very good." The words "every thing" include all his works. There was nothing left undone. "And he rested on the seventh day from all his work," shows that rest,

and not labor, occupied God on that day. "The seventh day" completes the number of days named. This was the original division of time. The very frequent use of the number seven, and the ordinal seventh, in the Bible, was drawn from this division of time. There were six days of labor, and one of rest. The labor days preceded the rest day. This order was established, and could not be changed, as each day had its specific work. The seventh day was the rest day. No other day was the rest day. Hence no other day can be the memorial of the rest day. The seventh day stands as the memorial day of God's rest from his six days' labor. Its regular return is a regular rebuke of Atheism, and teaches that God made all things. Its perpetuation in all ages, as a rest day, in unbroken succession, shows how God has preserved this sacred memorial of his rest from his creative work.

And God blessed the seventh day. God had previously blessed all living creatures, saying, "Be fruitful and multiply, and fill the waters in the seas, and let the fowl multiply in the earth." Gen. 1 : 22. So also God blessed Adam and Eve, and said, "Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1 : 28. The blessing in each of these cases signified increase and per-

petuity. So when God blessed his rest day, the blessing signified the perpetuity of it—its continued increase, or repetition. Jesus Christ says (Mark 2 : 27), "The Sabbath was made for man." It was then blessed for man, and belongs to man as long as man exists.

"In its nature, it is to man an ever-recurring blessing, as it reminds him of God, and brings him into communion with him. When God blessed the seventh day, he made it an ever-increasing source of happiness to man in time and eternity; the ever-increasing source of spiritual joy and peace and pardon, in the sacrifices and on calvary, and the foretaste of hallowed contemplation of God's grace and glory here and hereafter. With a rational soul, the idea of the Sabbath (contemplation of the goodness and glory of God) is fundamental, yea, *necessary* to the spiritual perfection of the creature, whether in sin or innocency—is fundamental, yea, necessary to the glory of God the creator."—*Prof. Swinney.*

And sanctified it. To sanctify means to make holy. "To separate, set apart, or appoint, to a holy, sacred, or religious use."—*Webster.*

"The literal root, from which this word is derived (Dr. DeWitt), means green, growing, developing in a natural way. According to this, to sanctify the seventh day was to make it the green heavenly day, in which man's highest nature, his noblest powers of mind and heart, could grow into the likeness of God his creator, just as God surveyed his perfected work in the creation Sabbath."—*Swinney.*

This holy adoration of God would have continued uninterrupted, had not sin entered, and condemned men to fatiguing toil. This made it necessary to prohibit all work on the Sabbath, so that while man was resting in body, his spirit might rest in communion with God. Physically, man must have rest for his body; spiritually, he needed it for his soul.

"The derived meaning of the Hebrew word is, to set apart from a common to a special use. In this sense God spent the creation Sabbath in blessed contemplation of his finished work, and set apart the seventh day for man to spend in holy communion, sacrifice for pardon and peace, and holy contemplation of his grace and glory through Jesus Christ the Saviour."—*Prof. Swinney.*

And he rested. The common idea of rest is to cease from labor, to give the fatigued energies opportunity to recover from fatigue. This could not apply to God, as fatigue is a condition of matter and not of spirit. God is Spirit. God was not fatigued. God's rest was not from fatigue. Our English word *Sabbath*, corresponding with the Hebrew *Shabat*, and Greek *Sabbaton*, signifies rest. It is derived from a root which means "to rest, to lie by, to sleep." These words primarily have a material or physical origin, and then the intellectual and spiritual ideas are derived from them. The material sense is used in Gen. 8: 22. "Summer and winter, day and

night, shall not sabbatize (rest)." God ceased creating, and thus rested with the satisfaction that his works corresponded with his ideas. He "saw every thing that he had made, and behold it was very good." This contemplation of his completed work was satisfactory. He saw its perfection and the harmony of all its details and workings. The conception, the execution of the creation were his own. He took counsel of no one. He left nothing unfinished.

After he had done this, he blessed and sanctified the day of these contemplations, *because that in it he had rested from all his work which God created and made.* This blessing and sanctifying was God's seal or mark placed on his own work, by which, in all ages, the work of creation should be known as his. "The noun in Hebrew for rest, means *the Sabbath*, day of rest, the seventh day of the week, from the evening following Friday to the evening following Saturday. To this use the word Sabbath is sealed up in dead languages, and continued in living tongues as exclusively denoting the seventh day of the week, even by those who have ceased to observe it. The Hebrew recognizes but one rest day, and that is the Sabbath of Jehovah, blessed at creation to continue through time and eternity.

In the text, we have the institution of the Sabbath, fixed on the seventh day. It was the *day* that God blessed and sanctified, and *not the*

sabbatic institution. "And God blessed the seventh day and sanctified it." Gen. 2 : 3. The reason for it is "because that in it he had rested from all his work which God created and made." Gen. 2 : 3. God did not bless and sanctify any other day. He did not rest on any other day. The resting first and the blessing afterward are the only declared reasons for the Sabbath, as given by God. The character of these reasons is such as to perpetuate, without limit, the Sabbath.

The Sabbath, with God, was a review of his work, and his pleasure in it. To man, it was a comtemplation of God's work, and his goodness to man in it, with the design of leading him to acknowledge and worship him as the author of all. Man was created in the image and likeness of God, and in Eden conversed with God. *He only* had ability to contemplate God's goodness. *He only* was made an intelligent, thinking, rational being, capable of appreciating God's goodness. *He only* had the breath of God given him. *He only,* therefore, needed the Sabbath for communion with God. When the Sabbath-day was blessed and sanctified for man, he was not a laborer. The sweat and toil and fatigue of labor were the curse of sin. Till this curse was upon him he knew no fatigue, and needed no physical rest. "In paradise, where man's body was not fatigued with labor, it was not necessary to include in the Sabbath institution the idea of ceas-

ing from work, but only of engaging in holy adoration of God, on account of his goodness.

"To finish a work on the seventh day is, in Hebrew phrase, not to do any part of it on that day, but to cease from it as a thing clearly finished; and 'resting' in the subsequent part of the verse, is distinct from 'finishing,' being the positive of which the latter is the negative."—*J. G. Murphy, LL.D.*

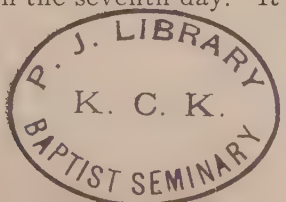
"*Then finished.* To finish a work, in Hebrew conception, is to cease from it, to have done with it. 'On the seventh day.' The seventh day is distinguished from all the preceding days by being itself the subject of the narrative. In the absence of any work on this day, the Eternal is occupied with the day itself, and does four things in reference to it:

"1st. He ceased from his work which he had made.

"2d. He rested. By this was indicated that his undertaking was accomplished. When nothing more remains to be done, the purposing agent rests contented. The resting of God arises, not from weariness, but from the completion of his task. He is refreshed, not by the recruiting of his strength, but by the satisfaction of having before him a finished good.

"3d. He blessed the seventh day. Blessing results in the bestowment of some good on the object blessed. The only good that can be bestowed on a portion of time is to dedicate it to a noble use, a peculiar and pleasing enjoyment.

"Accordingly, 4th, he hallowed it, or set it apart to a holy rest. This consecration is the blessing conferred on the seventh day. It is de-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voted to the rest that followed, when God's work was done, to the satisfaction and delight arising from the consciousness of having achieved his end, and from the contemplation of the good he has realized. Our joy on such occasions is expressed by mutual visitation, congratulation, and hospitality. No one of these outward demonstrations is mentioned here, and would be, so far as the Supreme Being is concerned, altogether out of place. But our celebration of the Sabbath naturally includes the holy convocation, or solemn meeting together in joyful mood (Lev. 23: 3), the singing of songs of thanksgiving, in commemoration of our existence and our salvation (Exod. 20: 10, 11, Deut. 5: 15), the opening of our mouths to God in prayer, and the opening of God's mouth to us in the reading and preaching of the Word. The sacred rest which characterizes the day precludes the labor and bustle of hospitable entertainment. But the Lord, at set times, spreads for us his table laden with the touching emblems of that spiritual fare which gives eternal life.

"The solemn act of blessing and hallowing is the institution of a perpetual order of seventh-day rest, in the same manner as the blessing of animals denoted a perpetuity of self-multiplication, and the blessing of men indicated further a perpetuity of dominion over the earth and its products. The present record is a sufficient proof that the original institution was never forgotten by man. If it had ceased to be observed by mankind, the interesting event of the fall would have been sufficient to account for its discontinuance. It is not, indeed, the manner of Scripture, especially in a record that often deals

with centuries of time, to note the ordinary recurrence of a seventh-day rest, or any other periodical festival, even though it may have taken firm hold on the hereditary customs of social life. Yet incidental traces of the keeping of the Sabbath are found in the record of the deluge, when the sacred writer has occasion to notice short intervals of time. The measurement of time by weeks then appears. Gen. 8: 10, 12. The same division of time again comes up in the history of Jacob. Gen. 29: 27, 28. This unit of measure is traceable to nothing but the institution of the seventh-day rest.

"This institution is a new evidence that we have arrived at the stage of rational creatures. The number of days employed in the work of creation shows that we are come to the times of man. The distinction of time would have no meaning to the irrational world. But apart from this consideration, the seventh-day rest is not an ordinance from nature. It makes no mark in the succession of physical things. It has no palpable effect on the merely animal world. The sun rises, the moon and stars pursue their course; the plants grow, the flowers blow, the fruit ripens; the brute animal seeks its food and provides for its young on this as on other days. The Sabbath is founded, therefore, not in nature, but in history. Its periodical return is marked by the numeration of seven days. It appeals not to instinct, but to memory, to intelligence. A reason is assigned for its observance; and this itself is a step above mere sense, an indication that the era of man has begun. The reason is thus expressed: 'Because in it he had rested from all his work.' This reason is found in the

proceedure of God; and God himself, as well as all his ways, man alone is competent in any measure to apprehend.

"It is consonant with our ideas of the wisdom and righteousness of God to believe that the seventh-day rest is adjusted to the physical nature of man and animals which he domesticates as beasts of labor. But this is subordinate to its original end, the commemoration of the completion of God's creative work by a sacred rest, which has a direct bearing, as we learn from the record of its institution, on metaphysical and moral distinctions.

"The rest here, it is to be remembered, is God's rest. The refreshment is God's refreshment, which arises rather from the joy of achievement than from the relief of fatigue. Yet the work in which God was engaged was the creation of man, and the previous adaptation of the world to be his home. Man's rest, therefore, on this day, is not only an act of communion with God, in the satisfaction of resting after his work was done, but, at the same time, a thankful commemoration of that auspicious event in which the Almighty gave a noble origin and a happy existence to the human race. It is this, which, even apart from its divine institution, at once raises the Sabbath above all human commemorative festivals, and imparts to it, to its joys and its modes of expressing them, a height of sacredness and a force of obligation which cannot belong to any mere human arrangement." —*J. G. Murphy, LL.D., T. C. D.*

"*And he rested on the seventh day*, not to repose from exhaustion with labor (see Isa. 40: 28), but ceasing from working, an example equiv-

alent to a command, that we also should cease from labor of every kind. *Blessed and sanctified the seventh day*, a peculiar distinction put upon it, above the six days, and showing it was devoted to sacred purposes. The institution of the Sabbath is as old as creation, giving rise to that weekly division of time which prevailed in the earliest ages. It is a wise and beneficent law, affording that regular interval of rest which the physical nature of man, and the animals employed in his service requires, and the neglect of which brings both to premature decay. Moreover, it secures an appointed season for religious worship, and if it was necessary in a state of primeval innocence, how much more so now when mankind have a strong tendency to forget God and his claims."—*Jamieson, Fausset & Brown.*

"Sunday has a churchly solemnization, but the Sabbath remains the blessed and hallowed day of days."—*Delitzsch.*

"*God blessed the seventh day.* A peculiar eminence and distinction are here clearly attributed to the seventh day above the other six, for upon *it* alone was bestowed the express benediction of the Deity. . . . He consecrated it as a day of holy rest and worship; as a season set apart for the devout contemplation of the Creator's works, and the divine perfections manifested in them, and whoever knows the day with a corresponding observance, will not fail to experience the peculiar blessings of Heaven in consequence. We shall, therefore, entertain very inadequate views of the institution if we do not regard the Sabbath as emphatically designed to be a day, not of joyless constraint, or irksome penance, but a day of positive happiness

to man. The grand scope of its observance is to bring the creature into nearer communion with the Creator, and whatever has this effect cannot but be a source of augmented blessedness to the subject of it. The withdrawment of the mind from all worldly cares, the hallowed calm of the season, the exercises of prayer and praise in the closet, the instructive ministrations of the sanctuary, the devout perusal of the Holy Scriptures, the fixed contemplation of the wisdom, power and goodness displayed in the works of creation, of providence, and grace; all tend to diffuse an ineffable peace and joy over the soul, and impart to it a foretaste of the very bliss of heaven. There, where angels and the spirits of the blessed are, is one continued Sabbath. It is a day, a perpetual day of rest, of holy rest; and in that there is perpetual enjoyment, and to as many as are waiting and desiring this rest of heaven, the rest of the Sabbath will be a source of happiness. To as many as are sensible of the influence of worldly things, in hindering their growth in grace, and preventing nearness of access to God, the holy rest of the Sabbath will be longed for and enjoyed. Far from us, then, be the feeling which would count the Sabbath other than a delight, which would esteem its services grievous and its honors a weariness. The Sabbath was made for man; it is among the kindest provisions of heaven for his happiness; and nothing but a state of mind perfectly estranged from the love of God, and at variance with peace, can prevent us from realizing and enjoying it as such. *And sanctified it.* It is by this term that the *positive appointment* of the Sabbath as a day of rest to man, is

expressed. God's sanctifying the day is equivalent to his commanding men to sanctify it. As at the close of the creation, the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom, in the wisdom of Providence, it may be communicated. This farther appears from the reason why God blessed and sanctified it, viz., '*because* that in it he had rested,' etc., which is reason of equal force at all times, and equally applying to all the posterity of Adam; and if it formed a just ground for sanctifying the first day, which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. The observance of the day is moreover enjoined in the Decalogue, which was not abolished with the peculiar polity of the Jews, but remains unalterably binding upon Christians in every age of the world."—*G. Bush, Professor of Hebrew and Oriental Literature in New York City University.*

"*The original design* of the Sabbath makes it equally manifest that it was instituted at creation, and is perpetually binding. The design is three-fold: (1) to commemorate the fact of creation by Jehovah; (2) to afford a period of needful rest, to man and beast, from the ordinary labors of life; and (3) to afford an opportunity for spiritual instruction, improvement and worship. It was *because* the Lord made the world in six days, and rested on the seventh, that he blessed and hallowed, or set it apart as a season of religious rest and worship.

"To suit the maxim to the case, the reason

for the law existing always, the law itself exists always, and beginning therefore with the race, exists for the race, and is to end only with the race, in its present state of being. Such is the conclusion of sound philosophy and common sense.

"I observe, then, finally, that there is a permanent demand for the Sabbath, in the nature, relations and necessities of men; and therefore a demand for its institution at creation, and its continuance to the end of time."—*Phelps' Perpetuity of the Sabbath.*

"The time of the institution was the seventh day, after the creation was begun, and the first day after it was ended. At this time, none of the human race was in being but our first parents. For them the Sabbath was instituted; and clearly, therefore, for all their posterity also. If it was not instituted for *all* their posterity, it was not instituted for *any* of them; for, certainly, there can be no reason given why it was instituted for one more than another. The *Jews*, particularly, were no more nearly connected with *Adam* than we are, and no more interested in anything commanded to him, than are the Gentiles. Accordingly, it is, so far as I know, universally conceded, that, if the Sabbath was instituted at this time, it is obligatory on all men to the end of the world.

"The resting of God on this day, alleged in the text as a primary and authoritative reason why the Sabbath should be kept holy, is a reason extending to all men alike. In my own view it is incredible that God should rest on this day to furnish an example to the Jewish nation merely of observing the Sabbath; or that so solemn

transaction, as this, in its own nature, affecting the whole human race alike, should be intentionally confined in its influence to a ten-thousandth part of mankind. The example of God, so far as it is imitable, is, in its very nature, authoritative or obligatory on every intelligent creature; and, in the present case, plainly, on the whole human race. For man to limit it, when God himself has not been pleased to limit it, is evidently unwarrantable and indefensible.

"The end of the institution plainly holds out the same universality of obligation. I have already observed that this is two-fold, viz., to commemorate the glory of God, displayed in the creation; and to attain and increase holiness in the soul of man. I have also observed that all men are alike interested in both these objects. Nor can there be a single pretense, that any nation, or any person, is more interested in either than any other person or nation. Every individual stands in exactly the same relations to God, is under exactly the same obligations, and is bound in this case, to duties exactly the same." —*Timothy Dwight, S. T. D., LL.D.*

"I believe that the law of the Sabbath was given to our common ancestors at the beginning of the race. The reason assigned for keeping holy the Sabbath-day is that God blessed the Sabbath-day, and hallowed (sanctified) it, because that in it he had rested from all his work. This reason did not occur when the announcement was first formally made known by Moses, but at the very beginning of man's existence upon the earth. It is not, therefore, a narrow, local, but a universal, institution, that is to be observed. The record appears to teach on its

face that the Sabbath was instituted at the creation."—*Bishop Fallows.*

IN PROCESS OF TIME.

GENESIS 4:3–5.

"And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and the fat thereof. And the Lord had respect unto to Abel and his offering. But unto Cain and his offering he had not respect."

The expression "in process of time," in Hebrew, is "at the end of days." The expression "end of days" must refer to some known division of days, and to the closing day of that division. The reader will look in vain for any division of days or time before this event, save the division that was made in the beginning. The six days that are named in their order, with their specific work in the account of creation, were followed by the seventh day, which God blessed and sanctified, because he had rested on it from all his work, which God created and made. This passage then refers to the Sabbath day, the seventh and closing day of the only division of days then made.

Rev. L. R. Swinney, former Professor of Hebrew in Alfred University, says:

"'In process of time,' 'in the end of days.'

There was no division of time but the sabbatic, or weekly division, and 'in the end of days' can mean nothing else than at the close of some divided period of days, or at the end of the week."

Dr. A. Clarke says of this phrase:

"Some think the anniversary of the creation to be here intended; it is more probable that it means the *Sabbath*, on which Adam and his family undoubtedly offered oblations to God, as the divine worship was certainly instituted and, no doubt, the Sabbath properly observed in that family."

The Sabbath idea is made stronger by the attending circumstances. "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof."

Prof. Swinney says:

"In the very nature of things, then, the Sabbath duties (and so they continued to Christ) must have been largely the offering of sacrifices to put the soul into right relations with the Creator. The sacrificial offerings up to the time of Moses are the guide posts to God's Sabbath. From Moses to Christ the sacrifices are the necessary prerequisites to Sabbath-keeping, and were followed by reading the laws, which best expressed man's holy contemplation of the goodness and glory of God."

This opinion is confirmed by Dr. A. Clarke that one part of Sabbath worship was offering *piacular sacrifices* to his justice and holiness, im-

plying a *conviction* of their own sinfulness, *confession* of transgression, and *faith* in the promised Deliverer. M. Henry says:

"*At the end of days*, either at the end of the year when they kept their feasts of ingathering, or perhaps an annual fast in remembrance of the fall, or the end of the days of the week, the seventh day, or Sabbath."

Of a feast of ingathering at the end of the year, or an annual fast in remembrance of the fall, we have no account whatever before this time, or of the annual fast at any time. There are no divisions answering to the end of days, but the division that ends with the Sabbath God blessed and sanctified. *In process of time, at the end of days*, with the *offerings brought* can mean nothing but the seventh day, the last one named in the days numbered at creation and which God used as a rest day from his labors; and because he rested on it he sanctified it and made it a day of offerings, devotions, worship for men without limit of time.

THE SABBATH HALLOWED.

"Wherefore the Lord blessed the sabbath day and hallowed it." Ex. 20:11.

"And they shall hallow my sabbaths." Ex. 44:24.

"But hallow ye the sabbath day as I commanded your fathers." Jer. 17:22.

"But hallow the sabbath day to do no work therein." Jer. 17:24.

"The word hallowed in Ex. 20:11 is used for

sanctified in Gen. 2:3. The biliteral root from which the word sanctify is derived means green, growing, developing in a natural way. To sanctify the seventh day was to make it the green, heavenly day, in which man's highest nature, his noblest powers of mind and heart, could grow into the likeness of God, his creator. The derived meaning of the Hebrew word is to set apart from a common to a special use. In this sense, God spent the creation Sabbath in blessed contemplation of his finished work, and set apart the seventh day for man to spend in holy communion, sacrifice for pardon and peace, and holy contemplation of the grace and glory of God through Jesus Christ the Saviour."—*Swinney.*

In the commandment, Ex. 20:11, it is declared God hallowed the Sabbath-day. He set it apart for a sacred use. It was made for man as Jesus, the Lord of the Sabbath, declares, Mark 2:27. In the commandment it is applied to the family. Ex. 20:16. It is applied to the Jewish church. Lev. 23:3. The priests were required to hallow the Sabbath. Ex. 44:24. All the people were required to hallow the Sabbath by Jeremiah. Jer. 17:22, 24. The day thus hallowed by God and required to be hallowed by priests and people, by man, the family, and the church becomes thereby fundamental, as a sacred day for worship, as it was to God a day of rest.

"The Sabbath was fundamental in creation, in its being that sacred pause, that adorable contemplation of the creator, of the unfolded

glory, glory of his finished work. The Sabbath is fundamental in man's spiritual relation with his creator, being the holy contemplation of God's goodness and glory in innocency and in sin, the offering up the sacrifices appointed, or accepting the greater sacrifice of Christ, uniting by faith the saved and the Saviour, and preparing the heart to adore God for his revelation of grace and love. It is fundamental in eternity in being the rest (Sabbath) that remains for the people of God, in which eternity shall be spent in adoring his infinite love through Jesus Christ our Lord."—*Swinney.*

It is also made fundamental in the family as defined by God, "in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." It is fundamental in the Jewish Church, as a day to be observed throughout all their generations as a memorial of God's rest from creation, and because he sanctified them, or set them apart as a holy people.

It is made fundamental in the church of Christ as he, its Lord, called it the Sabbath, used it as a worship day, and taught it to his disciples, and as a realization of the restoration in Christ of what was lost by sin, a communion with God as in the Eden Sabbath.

The priests by Ezekiel were required to hallow God's Sabbaths; they were ministering in

God's worship for the people. Their special Sabbaths had the double character of holy convocations in memory of God's rest, and of sacrificial offerings for sin as typical of the sacrifice of Jesus Christ to take away the curse of sin, and give them the rest in him that they had lost in sin. These were then the two great reasons why they, as priests at God's altar, should hallow his Sabbaths.

ALTARS.

GENESIS 8: 20–22.

"And Noah builded and altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of his heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The first act of Noah on leaving the ark was to build an altar, and offer, of every clean beast and of every clean fowl, burnt offerings to God. From this the Lord smelled a sweet savor. (Hebrew, a savor of rest.)

When Noah entered the ark he took of every clean beast by sevens, the male and his female,

and of fowls of the air by sevens, the male and his female; and of beasts that are not clean by two, the male and his female, to keep seed alive upon the face of all the earth. When he came out of the ark he took of every clean beast and of every clean fowl and offered burnt offerings on the altar—the males and females. Three pairs of clean beasts and fowls were first taken to keep seed alive. The seventh clean beast and fowl were taken by Noah for his burnt offering when he came out of the ark. The number seven, so often used by Noah, perpetuates the sacred order of creation week, leaving no doubt that Noah observed the Sabbath while in the ark. The offering the seventh clean beast and fowl, as a burnt offering, according to the established custom of celebrating the Sabbath by sacrifices, and the Lord smelling a savor of rest from this offering, show that the first recorded act of Noah in the re-inhabiting the earth was to offer a savor of rest, or commence the worship of God in the Sabbath offerings. The day after man's creation was God's rest-day, which he blessed and sanctified for man. The first act of man after the flood had subsided, and he had come out of the ark, was to celebrate the Sabbath. This second beginning in populating the earth, was in Sabbath-keeping.

Dr. Taylor Lewis, in a foot note, in Lange, *in loco*, says, of the phrase, smelled a sweet savor:

"It denotes rest intensively, the rest not of mere *quietude*, or cessation, but of *satisfaction*, complacency or delight. *An odor of rest*, of complete and gratified acceptance." "The savor of satisfaction."—*Lange.*

At Sichem and Bethel, Abram built an altar, and called upon the name of the Lord. On his return from Egypt, Abram came to the place of the altar, at Bethel, he called on the name of the Lord. Jacob also built an altar at Bethel. These and all other altars were for offerings to God, where God's name was called upon, or worshiped. They were evidently places of Sabbath worship The sacrifices were burned upon altars for this purpose. The offering of sacrifices was a common method of Sabbath worship. This is manifest from Ex. 5 : 5, "And Pharaoh said, Behold, the people of the land are many, and ye make them rest (sabbatize) from their burdens." This was in answer to Moses and Aaron who had said to him (v. 3), "Let us go, we pray thee, three days journey into the desert and sacrifice unto Lord our God; lest he fall upon us with pestilence or with the sword." The probability that Sabbath worship was intended is greatly strengthened by the fact that they began to observe the Sabbath immediately after leaving Egypt, without any special instruction to do so.

FOURTH COMMANDMENT.

EXODUS 20: 8–11.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it."

A significant feature of this law is that it was spoken by God, and written by his hand on the rock. The whole code of the moral law, the ten commandments, was thus distinguished from all other laws. This gives it the direct authority of God, and secures its perpetuity as long as the voice of God is unchanged, and the rock remains.

Another and striking feature of this commandment is that it is the only affirmative precept of the first table of the law. It affirms, "The seventh day is the sabbath of the Lord thy God." It enjoins the duty, "Remember the sabbath day to keep it holy." This requires volition and action. All the other precepts of this table of the law are prohibitory. "Thou shalt have no other gods before me." "Thou shalt not make unto thee any graven image." . . . "Thou shalt not bow down thyself to them nor serve them." "Thou shalt not take the name of the

Lord thy God in vain." These require no action. They are prohibitions from doing. The Sabbath law says, "Remember," bear in mind, think of it; "keep it holy," free from sin, unholiness. God's holy day must be kept holy; the greatest carefulness and correctness of thinking and acting to be observed. These requirements cover all capabilities, a complete consecration to God. This is due to God its author. It is due to the day sanctified and blessed. It is a day made holy, by God, for man, and sacredly enjoined.

Remember reaches into the unlimited future, covering all time and all men, without modification. "Remember" is not retroactive, as no one can act in the past. It is present and future in its authority. It covers the day and the sabbatic character of the day. God sanctified the day when he made it. He blessed the day. He rested on it, therefore he made it the Sabbath; therefore he says remember the day of the Sabbath. It is emphatic and special, *the day*, the specific, identical day he sanctified. It is to be remembered in its identity in day and distinctive character, to keep it holy. God made it holy. He calls it "my holy day." "*Remember* . . . to keep it holy," "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." It is God's day, consecrated to communion with him. "Remember . . . to keep it holy" is

emphatic, impressive, as it corresponds with the character God gave it, and with God in his holiness and with the worship due him.

Six days shalt thou labor. When the Sabbath-day was sanctified, man was not a laborer. Sin had not entered with its defilement and curse. It was suited to man in his innocency. After sin, came the curse. The ground was cursed. In sweating toil man must dig the ground and eat his bread. This did not excuse him from serving God. It made that service harder. God limits the time for toil, but covers all but his sanctified day, with it. *And do all thy work.* All work personal to one's self was confined to the six days. *All thy work* is emphatic. This leaves nothing that belongs to man after the six days. It covers all labor of all kinds for man's use. God would not allow man's cupidity, his love of gain, his pressing business, his wasting resources, or any thing personal to encroach upon his holy day. *All thy work.* Has six days for its performance. It must be arranged with reference to its limit. There is no modification, no exemption. This would leave men free to keep holy the Sabbath-day.

But is placed in opposition to the former thought. That may be done. What follows is distinct and separate. It has a different character. What is lawful on the six days cease to be lawful after they have passed. *The seventh day.*

The word *the* marks a definite, distinct day. It can be no other. Not *a*, or *any* seventh day, nor one seventh portion of time, or one day in seven, nor the seventh day from any supposable point. God follows his order established at creation. The language admits no other time or order. *Is the Sabbath.* *Is* is also definite and emphatic. Not *was*, or *has been*, nor *shall be*, but eternally *is*. It comprehends all time future, till time shall be no more. *Is the Sabbath of the Lord thy God.* Not the Sabbath of one age, or dispensation, or particular people. Is the rest day of the Lord thy God. Not of man, Jew or Gentile, saint or sinner, the world or the church, believer or infidel; but of the Lord thy God. God made it the Sabbath. He sabbatized, rested, on it. He sanctified it. He blessed it. It *is* the Sabbath of the Lord thy God. *In it.* In God's Sabbath, *thou shalt not do any work.* This is explained by the previous clause—*all thy work.* Work is also unlike worship. The day is God's in itself and its uses. Worship did not originally involve the idea of work. Work and rest are distinct and the opposites of each other. Work is the result of sin. Worship and sin do not agree. Thy work is forbidden. *Thou* includes all responsible persons. *Son* and *daughter* include all children under authority. *Man-servant* and *maid-servant* include all persons employed in service, in all departments of labor. *Cattle*

includes all animal forces employed. *Stranger* includes guests and visitors. *Within thy gates* refers to the enclosure, house, or yard where the persons are. The control of children is absolute. The control of servants is absolute while in service. The guest or visitor is under control, and subject to the home order where he is; when without the gates, or home, he is free from that control. Each person is made responsible for himself, and then is held responsible for all under his control, as children, servants, or visitors.

The Sabbath was made for man when only one man and one woman existed. In the fourth commandment, it is made a family institution, placing the head of the family over all, including children, servants, visitors and cattle. The householder was held responsible for all the members of the household, and requiring them to keep the Sabbath-day holy. This carries with it the duty of all parents, and all employers of help, to control them in their conduct on the Sabbath The parent who allows Sabbath-desecration by his children is, through them, a Sabbath-desecrator. Whoever allows those in his service to desecrate the Sabbath, is, through them, a Sabbath-desecrator. The host is responsible for the Sabbath-desecration of his guest. Cattle are not allowed to substitute man in his work on the Sabbath. Man is not to employ them in his service on the Sabbath. This prohibition cuts

off all possible work, so that man's work, in no agency whatever, shall desecrate the Sabbath.

The reason for the injunction to keep the Sabbath-day holy, and for prohibiting all labor in it is, "for in six days the Lord made heaven and earth and sea, and all that in them is." This refers back to the first six days, when God was setting in order what he had created. Because he had worked six days man might also work six days, the same in the order of days that God worked, The rest of the seventh day is also based on God's rest on the seventh day. Because he had rested on it he made it a Sabbath, and because he made it a Sabbath he requires all men to keep it holy. *Wherefore the Lord blessed the Sabbath-day and hallowed it.* Because it was a rest day to him, he blessed it, made it a continued blessing and a blessing to continue to man, and for this purpose he hallowed (sanctified) it, set it apart from all labor of all persons, to be in all time and to all men a day of cessation from all their work, and for contemplating God and his goodness and worshiping him as the God who made all things, and man in his image and likeness, to represent him in exercising dominion over all his works.

Exactness in words and definitions distinguishes this precept. *The Sabbath-day* is used twice. The word *day* is used to define the institution. It was the day that God sanctified and

not the institution. The day sanctified makes the institution. Then to leave no doubt as to the identity of the day it is added "the seventh day is the Sabbath of the Lord thy God." An abstract one day in seven, or a seventh portion of time could not answer these exact definitions. To transfer the Sabbath to another day it would be necessary to change the blessing and sanctification to another day, and to make that other day have the conditions that belonged to the seventh day, such as the last in the number and order of seven days, and the day of God's rest. This would be impossible.

EVENING OF THE SABBATH.

"From even unto even shall ye celebrate your Sabbath." Lev. 23: 32.

"And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." Neh. 13: 19.

"And that day was the preparation, and the Sabbath drew on." Luke 23: 54.

The language in Lev. 23: 32 has a special reference to the day of atonement. The only conceivable reason for thus celebrating the Sabbath from even to even was that the Sabbath-day and all days commenced with the evening. This is made clear by the record of the six creative days, the evening and the morning made the day.

In each case the evening preceded the morning in the day.

Nehmiah caused the gates of the city to be shut as they began to be dark before the city, so that the Sabbath should not be desecrated by the Syrian traders. The custom of the Jews, inherited from their fathers, was to commence the Sabbath as the stars began to appear in the sky.

The word "drew on," in Luke 23 : 54, is from the Greek επεφωσκε, from the root επιφωσκω, *to grow light upon, to dawn upon.* In Matt. 28: 1, as it began to (επιφωσκουσῃ) dawn. Each of these passages refer to the beginning of a day; in Luke, to the Sabbath; in Matthew, to the beginning of the first day of the week, or day after the Sabbath. The "drew on" of Luke, and the 'dawn" of Matthew, from the same Greek 'root, can refer only to the commencement of the day, or the evening of the day. If it should be claimed that the Greek word signifies to shine, as it does in classic Greek, b it does not in New Testament Greek, it may be answered that the shine refers to the stars and not the sun. This would be in accordance with the reckoning of the Jews. This would confirm the evening of the day as the time of its commencement.

THE SEVENTH—THE SABBATH.

GENESIS 2: 2, 3.

"And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made, and God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

God rested on the seventh day. Because he rested on it he blessed and sanctified it. God placed special honor upon the day of his rest, the seventh day. This day was observed by the devout after him.

On their deliverance from Egyptian bondage, a ceremonial Sabbath was instituted, lasting seven days; and the seventh of these days was a day of holy convocation, in which all servile work was forbidden.

When they reaped the first fruits of the harvest, the day after the Sabbath a sheaf was waved before the Lord as a wave offering. From this they were to count seven Sabbaths, and after the seventh Sabbath was complete, the feast of first fruits was to be observed as a day of holy convocation, with no servile work.

In the seventh month four ceremonial sabbaths were appointed. The first day of the month was a sabbath, a memorial of blowing trumpets. The tenth day of the month was a day of atonement, a sabbath of rest. The fifteenth day of the month was the feast of the tabernacle,

lasting seven days. The first and last days were days of holy convocation. The feast of ingathering was also appointed for the seventh month, to last seven days.

The seventh year was also appointed a sabbath of rest to the land for the Lord. In this the people were neither to sow nor to reap. It was to be a year devoted to rest from labor, and communion with God, after the idea of the six days' labor and the seventh day's rest. During all the year the seventh day was to be kept holy.

From this seventh-year sabbath they were to number seven sabbaths of years, seven times seven years. At the conclusion of this seven-times-seven-years sabbath, the jubilee sabbath was to be observed.

These include all the sabbaths appointed by God. They most impressively emphasize the number made sacred by God, when he rested on the seventh day and sanctified and blessed the seventh day because he had rested on it.

A summary statement is as follows:

1. The seventh day the Sabbath kept by God.

2. The seventh-day Sabbath committed to the Jewish church or theocracy.

3. The sabbath of deliverance from Egypt, the passover and unleavened bread, lasting seven days.

4. The wave sheaf, the day after the sabbath.

5. The feast of first fruits, seven sabbaths after the wave sheaf

6. The seventh-year sabbath.

7. The seven-times-seven-years sabbath, or jubilee.

In all these cases the number is fixed unchangeably. No other day or week or month or year can be substituted for the one appointed and be in harmony with the language in which the appointment was made. The substitution of another time for the appointed time would be a violation of the essential condition of the appointment. It could not meet the specified conditions; and, therefore, would be a palpable violation of the law.

The seventh day is the only one that commemorates God's rest. The seventh day of the seven days of unleavened bread was the closing day. No other could be. The feast of first fruits could be held at no other time than at the end of seven times seven days. The seventh month is the definite time for the sabbath of trumpets, the day of atonement, feast of tabernacles and ingathering. The sabbath of the land could be only on the seventh year. The jubilee could occur only at the conclusion of seven times seven years. What God has fixed no man can change. We can refuse and violate, but cannot alter.

SEVEN DAYS—THE SEVENTH DAY.

"For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." Gen. 7 : 4.

"And he stayed yet other seven days; and again he sent forth the dove out of the ark." Gen. 7 : 10.

"And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more." Gen. 7 : 12.

"Seven days shall thou eat unleavened bread." Ex. 12 : 15.

"Seven days shall no leaven be found in your houses." Ex. 12 : 19.

"And the son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation, to minister in the holy place." Ex. 29 : 30.

"Thou shalt observe the feast of the tabernacle seven days after that thou hast gathered in thy corn and thy wine." Deut. 16 : 13.

There are also fifty other passages in which "seven days" are found. The "seventh day" occurs forty-two times. "Seven years" occurs thirty-two times, the "seventh month" twenty-two times, and the "seventh year" fifteen times.

The occurrence of "seven" and "seventh," in connection with "days" and "day," is so much more frequent than any other number, as to raise an inquiry as to its significance. The division of time, at the creation, into periods of seven days, and the blessing and sanctification of the seventh day in this division was the origin of this distinction. The language in the fourth commandment gives additional force to this distinction, "But the seventh day is the Sabbath of the Lord thy God." The seventh day is distinguished as

being the Sabbath of the Lord thy God. Through Isaiah (58: 13) God calls the Sabbath "my holy day." It was the custom of Jesus Christ to enter into the synagogue on the Sabbath-day to worship and teach. Luke 4: 16. The regular recurrence of the Sabbath, God's holy day, every seventh day from the creation, gives the number seven its significance. Hence seven and seventh became a sacred number. This furnishes an explanation of their use in religious services. The feast of unleavened bread lasted seven days. The last or seventh day was a day of holy convocation. The sheaf of the wave-offering was to be waved the morrow after the Sabbath, the seventh day. Seven Sabbaths were to be counted from that time to the pentecost. Seven lambs were to be offered at that time. The seventh month was distinguished as being the time for a memorial of blowing trumpets, a day of atonement, and the feast of tabernacles that should last seven days. The seventh year was to be a sabbath of rest unto the land, a sabbath for the Lord. Seven sabbaths of years, seven times seven years, were to be followed by the year of jubilee.

Jamieson, Faussett and Brown, in their notes relative to Noah and the ark, say:

"A strong presumptive proof that Noah observed the Sabbath during his residence in the ark."

"This intimates that he stayed seven days also after the raven was sent out. After seven other days the dove being dispatched returns no more. The number seven figures very compspiciously in this narative. Seven days before the shower commenced, the command to enter the ark is given, and at intervals of seven days the winged messengers are sent out. These intervals point evidently to the period of seven days, determined by the six days of creation, and the seventh-day rest. The clean beasts also and the birds are admitted into the ark by seven pairs. This points to the sacredness associated with the number arising from the hallowed character of the seventh day."—*Murphy.*

Under the word "seven," Cruden, in his Concordance, says:

"Beside the known signification of this word it is also used in Scripture as a number of perfection. In the sacred books, and in the religion of the Jews, a great number of events, and mysterious circumstances are set forth by the number of seven. God consecrated the seventh day on which he ceased from his work of creation, as a day of rest and repose. This rest of the seventh day, according to the apostle, intimates the eternal rest. Heb. 4 : 4, 8. And not only the seventh day is honored among the Jews by the rest of the Sabbath, but every seventh year is also consecrated to the rest of the earth, by the name of a sabbatical year; as also the seven-times-seventh year, or forty-ninth year, is the year of jubilee. In the prophetic style, a week often stands for seven years. Dan. 9 : 24, 25. Jacob served his father-in-law seven years for

each of his daughters. Pharaoh's mysterious dream represented to his imagination seven fat oxen, and seven lean ones; seven full ears of corn, and as many that were blasted. These stood for seven years of plenty and seven of scarcity. The golden candlestick had seven branches. Seven trumpets, seven priests that sounded them; seven days to surround the walls of Jericho. In the Revelation are the seven candlesticks, seven churches, seven spirits, seven stars, seven lamps, seven seals, seven angels, seven vials, seven plagues," etc.

Smith, in his Bible Dictionary, pages 629, 630, says:

"The influence of the number seven was not restricted to the Hebrews. It prevailed among the Persians, among the ancient Indians, among the Greeks and Romans to a certain extent, and probably among all nations where the week of seven days was established, as in China, Egypt, Arabia," etc.

The peculiarity of the Hebrew view consists in the special dignity of the *seventh* and not simply in that of *seven*. We cannot trace back the peculiar associations of the Hebrews further than to the point where the seventh day was consecrated to the purposes of religious rest. Assuming this, therefore, as our starting point, the first idea associated with seven would be that of *religious periodicity*.

Traces of the division of time into weeks, or periods of seven days, are found among most of

the ancient nations. Most of these regarded the seventh day, or seventh portion of that period, as a sabbath, or as a sacred or feast day. Few of these only could have taken this division from the Jews or the Mosaic record. Among these nations, we find the following, quoted by different authors: Persians, Romans, Britons, Germans, Gauls, Chaldeans, Egyptians, Greeks, Italians, Celts, Indians, Phœnicians, Assyrians, Scandinavians, Arabians, Saxons, Syrians, Moabites, Philistines, Saracens, Natives of Pegee, Slavonians, Guinea, Hindoos, Chinese.

The ancient Persians and Romans, and people of old Calabar had an eight-day sabbath or festival. The Peruvians have the ninth-day rest. The Burman feasts are at the full and change of the moon. The Mexicans offered a sacrifice on the full moon. The South Sea Islanders have a stated festival once in three months. The inhabitants of Senegambia and Madagascar have their devotions at the time of new moon. Twice a year the Emperor of China, as high-priest of the nation, offers prayer and sacrifice to Shung-Te, the supreme being.

The Saturnalia, the Opalia, and the Sigillaria, occupied seven days each year, and were older than Rome itself.—*Macrobius.*

The "ripening" of the year was celebrated in Huahine, in the Society Islands, with a festival as an acknowledgment to the gods.

The anniversary of Bel, or Baal (Beltein), lingered long in Scotland.

Among the writers who refer to the sacredness of the seventh day, or division of time into periods of seven days, are Homer, Hesiod, Callimachus, Porphyry, Linus, Theophilus of Antioch. Lucian, Eusebius, Clemens Alexandrinus, Josephus, Tibullus, Philo Judaeus, Scaliger, President Goguet, La Place, Buckingham, Somerville, Grotius, Manasseh Ben Israel, Lampridus, Calmet, Asiatic Journal, Jewitt, Bliss Hale, Coleman. We quote from these:

Homer, 907 B. C., "Afterwards on the seventh sacred day descended."

Hesiod 870, B. C., "The seventh day is holy."

"Begin we with the first, and the fourth, and the seventh a sacred day, because that on this day, Apollo who has a golden sword, was born of Latona."

"Again the seventh, the bright shining of the sun."

Morer quotes the following from Homer, Hesiod and Callimachus without giving a specific credit to them.

"The seventh day was, and all things had been finished on it."

"The seventh was sacred."

"And on the seventh morning we left the stream from Acherom."

"And the seventh sacred day."

"The seventh was among good things, and the seventh was the birthday."

"The seventh is among the first and the seventh is perfect."

"The seventh indeed, on which all things were finished."

"And on the seventh morning all things were finished."

Theophilus of Antioch, (The seventh day) "the day which all mankind celebrate."

Porphyry, "The Phœnicians consecrated one day in seven as holy."

Linus, "A seventh day is observed among saints, or holy people."

Lucian, "The seventh day is given to schoolboys as a holy day."

Clemens Alexandrinus, "The Greeks as well as the Hebrews observe the seventh day as holy."

Philo, "The seventh day is a festival to every nation."

Tibullus, "The seventh day, which is kept holy by the Jews, is also a festival of the Roman women."

Grotius, "That the memory of the creation being preformed in seven days was preserved not only among the Greeks and Italians, but among the Celts and Indians, all of whom divided their time into weeks."

Calmet, "Almost all the philosophers and poets also acknowledge the seventh day as holy."

Lampridus, "The Roman Emperor, Alexander Severus, usually went on the seventh day into the capitol, there to offer sacrifices to the gods."

Josephus, "There is no city, either of Greeks, barbarians or any other nation, where the religion of the Sabbath is not known, a seventh day

of rest from labor. 'This,' says Selden, 'proves the universal computation of time by weeks.'"

Manasseh Ben Israel, "According to the tradition of the ancients, Abraham and his posterity, having preserved the memory of creation, observed the Sabbath, also, in consequence of the natural law to that purpose."

Calmet, "It is also believed, that the religion of the seventh day is preserved among the pagans; and that the observation of this day is as old as the world itself."

Cumulative evidences are not needed to establish a knowledge of the division of time into periods of seven days, by the nations of antiquity, and the sacredness or the seventh day in that division. Our references from the Bible also show the division of time into periods of seven days. The conclusion is also plain that this division originated with the division made at the close of creation, when God blessed and sanctified the seventh day, making it a prepetual memorial of his rest.

A succession of devout men from Adam to Abraham would hold in remembrance God's holy day, as it was the sanctified time for his worship. Methusaleh was cotemporary with Adam 243 years. Shem was cotemporary with Methusaleh 100 years. Abraham was cotemporary with Shem 150 years. During all this time there is no complaint made of the desecration of the Sabbath.

With all the evidences we have collected it

is easier to believe, than disbelieve, that the seventh day was sanctified as a Sabbath in the beginning, and that a knowledge of it was general among the ancients. The fact that it was not named for a long period of years is more an evidence of its observance, than that it was not observed, since sins were reproved more than obedience was commended. The silence of the record is presumptive evidence that there was no occasion to reprove for Sabbath-desecration.

THE SABBATH IN THE MOUNT.

EXODUS 24: 15–17.

"And Moses went up into the mount and a cloud covered the mount and the glory of the Lord abode upon Mount Sinai and the cloud covered it six days, and the seventh day he called unto Moses out of the midst of the cloud, and the sight of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel."

This is a marked manifestation of the sacredness of the seventh day. Moses awaited six days enveloped in a cloud of God's glory, and on the seventh day, the Sabbath, God called him to communion with himself.

The glory of the Lord shines through all days of the week, in his work, his providences, his government of the world, enveloping man as with a cloud; but he calls them on his holy day

to a closer personal communion with himself. thus confirming the Sabbath as the law of man's spiritual life or personal communion with God.

THE SABBATH IN THE WILDERNESS.

EXODUS 16: 21–30.

"And they gathered it every morning, every man according to his eating, and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man, and all the rulers came and told Moses. And he said unto them, This is that which the Lord hath said. To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day and seethe that ye will seethe and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worms therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days shall ye gather it, but on the seventh day which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws: see for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days. Abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

On the fifteenth day of Abib, the children of Israel left Ramases in Egypt. On the fifteenth day of the second month after departing out of the land of Egypt, they came to the Wilderness of Sin. At that place the manna was first given.

At that place the people murmured. "Then said the Lord unto Moses, Behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." Ex. 16 : 4.

The gathering of the manna was the test given. "A certain rate every day," was the instruction. An additional instruction was, "Let no man leave of it till morning." Verse 19. And they gathered it every morning. When the sixth day came they gathered twice as much. This was contrary to the rule of "a certain rate every day." This departure from specific instruction was reported by all the rulers to Moses. To this Moses responded, "This is that which the Lord hath said. To-morrow is the rest of the holy Sabbath unto the Lord." There is no intimation that the Lord had said this to Moses at any time. The only record of his saying it is when God blessed nnd sanctified the seventh day at creation. Moses had given no instruction about the Sabbath to the people before this. The act, therefore, of gathering a double portion on the sixth day, contrary to the order, "a certain rate every day," showed that they held the Sabbath in mind, and violated the conventional rule of gathering every day, that when the Sabbath came they would be prepared to keep it holy, not doing any work therein. This showed that they

would walk in the law of the Lord. It also settles the question that they had a knowledge of the Sabbath in Egypt, as only a few days had transpired since they left Egypt, before this test of their observance of it was made, and found them true.

During the rest of their forty years' sojourn in the wilderness, a daily miracle six days in each week, and a suspension of that miracle on the seventh day, led them to "remember the Sabbath-day to keep it holy."

The children of Israel encamped in the plains of Jericho, at Gilgal, and kept the passover on the fourteenth day of the month. The next day they ate unleavened cakes and parched corn, of the old corn of the land. The day after eating the old corn of the land the manna ceased.

In the third month after the departure from Egypt, they came into the Wilderness of Sinai. On the third day after their arrival, God came down upon Sinai and spake the words of the Sabbath law in the presence of all the people.

The daily miracle, suspended on the Sabbath only, for forty years, and the voice of God speaking the Sabbath law, were the most significant events that have occurred. By both of these Sabbath sacredness was confirmed. In their forty years' wanderings in the wilderness, the people were each week reminded, "the seventh-

day is the Sabbath of the Lord thy God." Remember to keep it holy.

"*The Lord hath given you the Sabbath.* There is in the previous passage no express giving of the Sabbath, but rather a tacit assumption that it has already been given. This is in accordance with its institution at the creation of man recorded in Gen. 2 : 1–3."—*Murphy.*

"V. 22–31. We have here: 1. A plain intimation of the observing of a *seventh-day Sabbath*, not only before the giving of the law on Mount Sinai, but before bringing of Israel out of Egypt, and therefore *from the beginning*, Gen. 2 : 3. If the Sabbath had now been first instituted, how could Moses have understood what God said to him (v. 5) concerning a double portion to be gathered on the sixth day, without making any express mention of the Sabbath: And how could the people so readily take the hint (v. 22) even to the surprise of the rulers, before Moses had declared, that it was done with regard to the Sabbath, if they had not some knowledge of the Sabbath before? The setting apart of one day in seven [the seventh day] for holy work, and in order to that, for holy rest, was a divine appointment ever since God created man on the earth, and the most ancient of positive laws. The way of Sabbath-sanctification is the good old way."—*Matthew Henry.*

"V. 22–27. It is evident that the miracle, on this occasion, consisted in the larger quantity of manna that fell on the sixth day; which caused it to be so much thicker on the ground than at other times that the people gathered twice the quantity, with little additional labor (29), and

not in a subsequent increase of the quantity, which each person had gathered. As the rulers came to inform Moses that the people had gathered twice the quantity; it may be supposed they were appointed to superintend the distribution, and wanted his directions in the present case, and this gave him the opportunity of more fully stating to them, and by them to the people, the obligation of keeping the Sabbath as a holy rest unto the Lord. It is generally thought they were forbidden to bake or seethe it on the Sabbath-day; though the language does not necessarily imply this. It is remarkable that three miracles were wrought, every week, in honor of the Sabbath even *before the promulgation of the Mosaic law*. Double the quantity fell the day before; none fell on the Sabbath-day; nor did that corrupt which they kept for that day. This confirms the opinion, that the institution of the Sabbath was from the beginning. Indeed, the whole narrative implies that reference was made to an institution before known, but not properly remembered or regarded; and not to any *new law* given on the occasion. Neither, then, the inquiry of the elders, nor the language of Moses, can be consistently interpreted of an entirely new institution."—*Scott.*

"V. 23. *To-morrow is the rest of the holy Sabbath.* There is nothing either in the text or context that seems to intimate that the Sabbath was now *first* given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now *renewed*, because they might have supposed, that in their

unsettled state in the wilderness, they might have been exempted from the observance of it. Thus we find: 1st. That when God finished his creation, he instituted the Sabbath. 2d. When he brought the people out of Egypt, he insisted on the strict observance of it. 3d. When he gave the law, he made it a *tenth* part of the whole; such importance has this institution in the eyes of the Supreme Being."—*Adam Clarke.*

ISAIAH 56: 1–8.

"Thus saith the Lord, keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer. Their burnt offerings, and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel, saith, yet will I gather others to him, beside those that are gathered unto him."

God's salvation and righteousness are made sure to those who keep judgment and do justice. Keeping the Sabbath, and not doing any evil, are

explanations of keeping judgment and doing justice. They are to receive the blessedness of his salvation and his righteousness who do them. This blessedness, embodied in general terms, is made specific in its application. Strangers and eunuchs by their condition were deprived of the two great blessings enjoyed by others. The stranger felt, "The Lord hath utterly separated me from his people." The eunuch said, "I am a dry tree." These conditions of embarrassment, so very hard to be borne, would not separate them from God's blessing. A place "in mine house, and within my walls," and "a name better than of sons and of daughters," were promised to the eunuchs, "that keep my sabbaths." The eunuch physically, and socially, a dry tree, has his place in God's house. He is in communion with God. That communion is better than the family circle, with its children and social blessings and an honored name as the father of a family. He is also promised an everlasting name, that shall not be cut off. The lesser temporal good of which he is denied shall be infinitely overbalanced by the everlasting name that shall not be cut off.

The stranger who keepeth the Sabbath from polluting it shall be brought into God's holy mountain, and made joyful in his house of prayer. Their offerings on God's altar shall be accepted. The utter temporal, civil separation of the strang-

er from God's people should be infinitely overbalanced by dwelling in God's holy mountain, and in his house of prayer, and having his offerings accepted on God's altar.

The place and name of the eunuch should be cut off or lost. Having no children to take his inheritance, it would pass into other hands, and would be absorbed in others. Having no children to perpetuate his name, that name would be lost, and soon pass out of use or memory. The inheritance and family name were very precious with the people. A numerous progeny was the greatest honor. To be childless was counted the greatest calamity.

The stranger could not occupy the position of one of the race. He must be subordinate. He could not hope to enjoy all that others enjoyed. His position must always have its embarrassments.

God, through his prophet, by exalting those two classes from their inferior position, on account of keeping his Sabbath from polluting it, has emphatically shown that Sabbath-observance, according to its original design, is of more account with him than family inheritance or name or social and national position. In this is seen the impressiveness of the Saviour's words, "The Sabbath was made for man," whether rich or poor, Jew or Gentile, or under any adventitious circumstances. The Sabbath was alike for

all mankind. Not for the Jew, nor the church; but for all; and its blessedness was upon all that kept it from polluting it. The lesson teaches the value of God's holy day as he has given it, without change of time or modification of its object, or the methods of its observance.

ISAIAH 58: 13,14.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Isaiah's prophecies extend from 760 to 698 before Christ, and from 731 to 793 after the giving the law at Sinai. The method and blessings of Sabbath-sanctification, are here expressed in Isaiah's peculiar fervid style. "Turn away thy foot from the Sabbath," from doing acts specified, is a forcible method of expressing a complete abandonment of the specified acts. These are "from doing thine own pleasure." This is a repetition of the requirement of the law: "Six days shalt thou labor and do all thy work." The "thy work" is what is personal to man. "Doing thy pleasure" is what is personal to man. "Thine own pleasure" is divided into three items: 1st. *Not doing thine own ways.* Not do our own busi-

ness, or attend to the business activities that belong to our habits of life or our chosen profession or labors, including any thing and all things that occupy our time or command our energies during the week. All this *doing* is prohibited. 2d. *Nor finding thine own pleasure.* This includes seeking after all pleasures or amusements that are personal, for one's own gratification. All such seeking and finding pleasure is prohibited. 3d. *Nor speaking thine own words.* This includes all business transactions, all worldly conversation, all gossiping and all talk that serves a personal pleasure and not a spiritual good. A turning from all these personal considerations is a needful preparation for the proper sanctification of the Sabbath-day. This also is embodied in three specifications. 1. *Call the Sabbath a delight.* This embodies the spiritual pleasure drawn from communing with God, in all the forms of worship, in devotions private and public, in reading, meditation, singing, praisings and all forms of spiritual exercises. They who thus consecrate the day to devotions will feel that it is a delight, and call it so. 2. *The holy of the Lord.* Isaiah uses the two expressions, "the Sabbath," and "my holy day," as referring to the same thing. In the beginning God blessed and sanctified the day of the Sabbath. In the law he speaks of it as "blessed and hallowed." This was done because he had rested on it after he had set in order during six

days all he had created. Its institution, the reasons for it, its sanctified character emphatically make the Sabbath *the holy of the Lord.* Physical rest, cessation from labor, are only preparations for Sabbath-sanctification, and devoting the day God had blessed and sanctified to God and to communion with him, is practically meeting its character as *the holy of the Lord.* 3. *Honorable.* The Sabbath is honored above all days, because God blessed and sanctified it as a memorial of his rest. It is honorable as a weekly rebuke of atheism, and world-long proof that God himself made the world. They only who comprehend its spiritual philosophy in its own self and its communings with God, and its hallowed influences upon man, are prepared to comprehend *how honorable it is.* The Sabbath thus appreciated and enjoyed is a fit foretaste of the eternal Sabbath, the rest of heaven.

The results of thus sanctifying the Sabbath are threefold: 1. *Thou shalt delight thyself in the Lord.* It imparts spiritual blessedness, a delight in the Lord. It brings into a closer union with God, and confers all the blessedness of that closer union. 2. *And I will cause thee to ride upon the high places of the earth.* An expression of honor in a worldly sense, an exaltation to the highest position. An observance of the Sabbath, the fundamental law of man's spirit life, gives the most exalted positions in life. Jesus said, "Blessed are

the meek, for they shall inherit the earth." So God rewards those that are true to him, by being true to the rules of action he has given. 3. *And feed thee with the heritage of Jacob thy father.* David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Isaiah declared, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutting his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munition of rocks; bread shall be given him; his waters shall be sure." An abundance of worldly good is secured to Sabbath-sanctifiers. This is in agreement with the words of Jesus, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

For the mouth of the Lord hath spoken it. The whole passage, including directions and promised blessing is made emphatic, and sure, by the declaration, "the mouth of the Lord hath spoken it." Thus he who blessed and sanctified his rest day, and made it holy for men, makes it a blessing to those who sanctify it. The idea of perpetuity, embodied in the blessing God gave the Sabbath in the beginning, is here made to appear in the times of Isaiah, as indeed it has in all dispensations.

ISAIAH 66: 23.

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

The custom of worshiping at the time of the new moon, prevailed also in the time of Ezekiel and Amos, as both refer to it. Ezek. 46 : 1, Amos 8 : 5. It also is associated with Sabbath worship by them as by Ezekiel. There are differences of opinion as to the time here referred to. The association, with a custom especially Jewish, would seem to indicate the times of their dispensation. The connection would seem to indicate the gospel times. Whether one time or the other may be intended, the hallowing of the Sabbath-day is clearly taught. As a matter of history, either time would show the fulfillment of prophecy, and thus confirm the perpetuity of Sabbath-observance.

JEREMIAH 17: 19–27.

"Thus saith the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their

necks stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein, then shall there enter into the gates of this city kings and princes, sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem : and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day ; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

The prophecies of Jeremiah extend from about 630 to 595 years before Christ, covering a period of about thirty-five years, and from 860 to 895 years after the giving of the law at Sinai. There is embodied in this prophecy the promise of God's richest blessings to those who should hallow the Sabbath-day. This shows God's regard for it about mid time between Sinai and Calvary. Following as the closing part of the prophecy is the threat of destruction of Jerusalem and its palaces. A few years afterwards this prophecy had a specific and terrible fulfillment. " Now, in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, and burned the house of

the Lord, and the king's house, and all the houses of Jerusalem, and all the houses of the great men burned he with fire." Jer. 52: 12--15. The prophecy says the palaces of Jerusalem. The fulfillment says the house of the Lord, the king's house, the houses of the great men, all the houses. Thus Jerusalem, the city of the great king, the central seat of worship, was a desolation of ruins, because the inhabitants hallowed not the Sabbath. Thus it lay seventy years because God regarded as more sacred his holy day than the city and temple and worshipers where his Sabbath was not hallowed.

Nehemiah, when he was engaged in rebuilding the desolated city confirms the fulfillment of the prophecy when reproving the nobles of Judah for profaning the Sabbath. "Did not your fathers do thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13: 18.

This prophecy, and its fulfillment, and its desolation, place Sabbath sacredness where God placed it when he blessed and sanctified the day of his rest. It was more sacred than the place and forms of his worship, because it was fundamental as a law from the beginning to govern man in his religious nature in the worship of God.

"Verse 21. *Take heed to yourselves and bear no burden.* From this and the following verses we

find the ruin of the Jews attributed to the breach of the Sabbath: as this led to a neglect of sacrifice, the ordinances of religion, and all public worship; so it necessarily brought with it all immorality. The *breach* of the *Sabbath* was that which let in upon them all the *waters of God's wrath.*"—*Dr. A. Clarke.*

"The daring impiety of mankind appears exceedingly in the contempt generally shown to the commandment of hallowing the Sabbath.—*Scott.*

How the *Sabbath* is to be *sanctified*, and the law concerning it. v. 21, 22. They must rest from their worldly employment, on the *Sabbath-day*, must do no servile work. It is a day of rest, and must not be made a day of labor, unless in a case of necessity. They must apply themselves to that which is the proper work and business of the day. *Hallow ye the Sabbath*, consecrate it to the honor of God, and spend it in his service and worship. They must herein be very circumspect: *Take heed to yourselves*, watch against every thing that borders on the profanation of the Sabbath. Where God is *jealous* we must be *cautious.*

What blessings God had in store for them if they would make conscience of Sabbath-sanctification. Their fathers had been guilty of the profanation of the Sabbath, but their city and nation should recover its ancient glory if they would keep Sabbaths better. v. 24–26. Thus, *court*, *city*, *country* and *church*, should flourish, and this is the effect of Sabbath-sanctification; when

that branch of religion is kept up, other instances of it are kept up likewise; but when that is lost, devotion is lost either in superstition or profaneness. It is a true observation some have made, that streams of all religion run either deep or shallow, according as the banks of the Sabbath are kept up or neglected. *Comp. Com.*

NEHEMIAH 13: 15–22.

"In those days saw I in Judah some treading winepresses on the sabbath, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusa-'em on the sabbath day; and I testified against them, in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath untc the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah and said unto them, what evil thing is this that ye do and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass that when the gates of Jerusalem began to be dark before the sabbath I commanded that the gates should be shut, and charged that they should not be opened till a ter the sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites, that they should cleanse themselves and that they come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also and spare me according to the greatness of thy mercy."

Immediately, on the resettlement of Jerusalem after the Babylonian captivity, the people

entered into an oath and a curse to refrain from traffic with the people of the land on the Sabbath.

On his return from Babylon, after a brief stay there, Nehemiah witnessed, with grief reaching, to indignation, the Sabbath desecration that had sprung up in his temporary absence, and rebuked it. Some of the people were busy with their labors and traffic on the Sabbath. The Syrians brought in and sold their wares to the children of Judah on the Sabbath. A special statute commanded the Israelites to rest in earing time and harvest. Ex. 34: 21. They had agreed not to traffic on the Sabbath. 10: 21. Now Nehemiah saw with grief the increased Sabbath-profanation, and at once and energetically undertook to correct the evil. He contended with the nobles, saying, "What evil thing is this that ye do and profane the Sabbath-day?" These men could have restrained the people from this profanation. It was their business to see that the laws and municipal regulations were faithfully observed, and this they had failed to do. He then refers them to the like conduct of their fathers in the time of Jeremiah. "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city?" They had returned from a seventy years' captivity and found Jerusalem one desolation of ruins. It had been the place of worship for God's people. The temple built by God's directions, with all its ap-

pointments for worship, had been located there. The presence of the invisible God rested upon the mercy seat over the ark of the covenant in the inner sanctuary, as the life of the worship. All the former glory of the city, the temple, the worship, had departed. Seventy years of wasting, rusting, rotting desolation showed God's displeasure of the desecration of his holy day. The nobles were reminded that all the sorrows of their captivity, and the desolation of their sacred city, and the destruction of their beautiful temple, and the utter silence where the voice of praise and worship had continually gone up to God from a devout people, were the results of Sabbath-profanation. Jeremiah had predicted this, and had warned the people: "But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17: 27.

With the fulfillment of this prediction before their eyes, with all its desolation, they were told "yet ye bring more wrath upon Israel by profaning the Sabbath." Having given the reproof, and reminded them of the cause of their desolation and seventy years' captivity, he at once instituted strict municipal arrangements for Sabbath-sanctification. He ordered that the

gates of the city should be shut when they began to be dark before the Sabbath, and that they should not be opened till after the Sabbath, and then placed a guard at the gates, that there should be no burden brought in on the Sabbath-day.

These very strict measures were not sufficient to secure Sabbath-sanctification. The merchants and sellers of all kinds of ware, lodged without the walls of Jerusalem after the gates were closed during the Sabbath. Nehemiah threatened to lay hands on them if they repeated the offense. From that time forth came they no more on the Sabbath. Having accomplished this formal observance of the Sabbath, he commanded the Levites to cleanse themselves and keep the gates to sanctify the Sabbath. He was not satisfied till all obstacles in way of Sabbath-sanctification were removed. Having done all this by progressive steps, he submitted his work to God. "Remember me O, my God, concerning this also, and spare me according to the greatness of thy mercy."

Sabbath-sanctification was re-established as one of the first acts of Nehemiah on the return from captivity. This with the putting away of their wives by those who had married wives that were idolaters constituted the two great reforms in the re-establishment of the worship of God at Jerusalem. This shows what a place the Sab-

bath held with God's people. They were carried away to Babylon because of Sabbath-profanation. The return from Babylon was signalized by a return to Sabbath-sanctification. During the seventy years in Babylon the Sabbath was kept in mind. The conditions of the captivity in a land of idolaters were not favorable to the outward forms of the worship of God. These conditions as a result of Sabbath-profanation may have contributed largely to the early effort to return to Sabbath-sanctification, on the return to Jerusalem. The cause of the captivity—Sabbath-profanation; the first reform on returning from captivity—Sabbath-sanctification, furnish the most impressive lesson of Sabbath sacredness in God's government that can be found. The lesson it teaches should be laid to heart, and lead to a return to Sabbath sacredness as God has commanded, "Remember the Sabbath-day *to keep it holy.*"

Israel passed through two long periods of oppression by their enemies, the captivity in Babylon and the bondage in Egypt. The cause of the captivity in Babylon was Sabbath-profanation. Jer. 17: 27. The return was characterized by a return to Sabbath-sanctification. Neh. 10: 31; 13: 15–22.

The whole time of Israel in Egypt, was 430 years. This commenced with Abraham and ended with Moses; 215 years, or half of the 430, had

passed before Jacob went into Egypt. Joseph was in authority after this, 70 years, leaving 145 unexpired of the 430. After Joseph's death, a king arose that knew not Joseph, who commenced a series of oppressions. Sixty-five years after this Moses was born, who, at the age of 80, led Israel from bondage. The 145 years from the death of Joseph to the deliverance, included all the time of oppression. During this time it is not declared that they forsook the worship of God or his Sabbath. The first act after singing the songs of Moses and Miriam for the victory God had wrought for them over their oppressors, was to test their faithfulness in the observance of the Sabbath. This test found them, with a few exceptions only, true to the Sabbath. Ex. 16: 22,23. This settled the question that the bondage in Egypt did not result in the abandonment of the Sabbath. Seventy years in Babylon and four hundred and thirty years in Egypt, did not obliterate the Sabbath. Each deliverance was signalized by a renewed consecration to Sabbath-sanctification. No other appointments of God received stronger manifestations of his regard for them. Thus did God emphasize the sacredness of his holy day.

NEHEMIAH 10: 31.

"And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath or on the holy day; and that we would leave the seventh year and the exaction of every debt."

The Jews returned from the captivity, entered into a curse, and into an oath, to walk in God's law. They had suffered much from departing from God. Declaring, with an oath or declaration before God, their determination to be true, they invoked a curse upon themselves, if they failed in this oath. A prominent part of this oath was not to trade with the people of the land on the Sabbath. Places for trade were closed, so that those who came to dispose of their products could find no purchasers on the Sabbath. It would seem that Nehemiah thought that this method would prevent Sabbath-profanation As a ruler, he would have the people pledge themselves to Sabbath-sanctification rather than coerce them.

The readiness with which Nehemiah and the rest of the people entered into this effort to secure the faithful and quiet observance of the Sabbath, shows clearly that the captivity in Babylon had not dethroned it from the hearts and habits of the people and their leaders. One of the first efforts, on their establishment in Jerusalem, was to pledge themselves to do no trafficking on the Sabbath. It is a significant fact that the four

hundred and thirty years' bondage in Egypt, and the seventy years' captivity in Babylon, did not blot out the Sabbath and its observance.

EZEKIEL 20 : 12–24.

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness : they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them ; and my sabbaths they greatly polluted : then I said I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands ; because they despise my judgments, and walked not in my statutes, but polluted my sabbaths : for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols : I am the Lord your God ; walk in my statutes, and keep my judgments and do them ; and hallow my sabbaths ; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding, the children rebelled against me ; they walked not in my statutes, neither kept my judgments to do them, which if a man do he shall even live in them ; they polluted my sabbaths ; then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen and disperse them through the

countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths and their eyes were after their fathers' idols."

In Exod. 31: 13, we have the same thought as in this twelfth verse. God gave Israel his sabbaths to be a sign between him and them, that they might know that he was the Lord that did sanctify them. This evidently refers to their selection and organization as a religious people. They were sanctified, set apart, made holy, as organized worshipers. They were to keep the Sabbath holy as a memorial of this fact; as also a memorial of God's rest in the beginning.

In addition to his holy Sabbath, God gave them other sabbaths, that were a sign between him and them. These all had reference to the relation they sustained to him as his chosen, sanctified people. In these were included the Passover, Unleavened bread, Pentecost, Tabernacles, Ingathering, Wave-sheaf, Trumpets. These were all peculiar to them as his sanctified people.

Dr. A. Clark says of, *I gave them my sabbaths:*

"The religious observance of the Sabbath, was the *first statute* or *command* of God to men. This institution was *a sign between God and them*, to keep them in remembrance of the creation of the world, of the *rest* he designed them in Canaan, and of the eternal inheritance among the saints in light."

Three complaints are made by God against

Israel in the wilderness. 1. "They walked not in my statutes." 2. "They despised my judgments." 3. "My sabbaths they greatly polluted." For these reasons he lifted up his hand unto them in the wilderness [as taking an oath] that he would not bring them into the land which he had given them, flowing with milk and honey, which is the glory of all lands. He also lifted up his hand unto them in the wilderness, that he would scatter them among the heathen, and disperse them through the countries for the same reasons, and because their eyes were after their fathers' idols.

The first lifting up of the hand was against those whom he had brought forth from Egypt. v. 6. Under this most of them perished in the wilderness. They wandered forty years, till a new race of men took their places, which were brought out of the wilderness. The second lifting up the hand (or oath) was against their children. This scattering among the heathen is supposed to refer to the captivity in Babylon.

The polluting God's sabbaths was the culminating crime for which they were punished in the wilderness, and among the heathen. They walked not, they despised, they polluted. From this last they went into idolatry, and were polluted by it.

Jeremiah prophesied the destruction of Jeru-

salem, for Sabbath-profanation, about 601 B. C. Jer. 17: 27. That prophecy had its fulfillment 588 B. C. Jer. 52 : 12–15. From this destruction the people were carried captive into Babylon, where they remained seventy years in captivity "till the land had enjoyed her sabbaths; for as long as she lay desolate, she kept the Sabbath to fulfill three score and ten years." 2 Chron. 36 : 21.

The Sabbath of the land was every seventh year. The three score and ten years of sabbath for the land would date back seven times seventy years, or four hundred and ninety years since the land had enjoyed her sabbaths.

EZEKIEL 46: 1–4.

"Thus saith the Lord God, the gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate; then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord, in the sabbaths and in the new moons. And the burnt-offering that the prince shall offer unto the Lord in the sabbath day, shall be six lambs without blemish, and a ram without blemish."

This prophecy of Ezekiel was written about 574 B. C., and 917 after the giving of the law at Sinai.

The gate of the inner court on the east side was kept closed through the six secular days of the week. On the Sabbath it was to be opened first for the prince. His offering was to be prepared by the priests, and then offered. After that he was to retire by the same gate. The people of the land were then to worship in the same place. At evening the gate was to be closed. In this we have the fact that the Sabbath worship was reverently and continually maintained by the civil authorities, by the priests and by the people. It shows also an order for Sabbath worship established by God, and the continuance of Sabbath-sanctifying by the people. The time is near two-thirds of the time from the exodus from Egypt to the advent of Christ. In this respect it is an evidence of the perpetuity of the Sabbath in the Hebrew church. The Sabbath thus perpetuated was accepted by Christ when he came to save the lost. The offering of sacrifices is here shown to be a part of Sabbath worship. It is believed by many that the request of Moses to Pharaoh to let the people go and hold a feast in the wilderness, meant simply sanctifying the Sabbath.

AMOS 8: 4, 5.

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying when will the new moon be gone, that we may sell corn? and the sabbath that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?"

This language was written about 787 B. C., and about 704 years after the giving of the law at Sinai. At that time the demoralization of the people was fearful, so as to call forth God's displeasure, and his threatened vengeance. Still the Sabbath was held in remembrance, and had a strict formal observance. While its hallowed hours lingered they were impatient with their restraints, and desired their departure that they might return to their worldly traffic. This fact shows how strongly the Sabbath law was impressed on their minds. In their great apostasy they refrained from outward acts of desecrating the Sabbath. They could be unjust with men, and yet dared not disown God's Sabbath. That was God's holy day. He had blessed and sanctified it. They feared to reject it, but longed for its departure. They grudged to give its hours to God in devotions. Their covetous hearts wanted its sacred time for speculations, that they might cheat in measures and in money. And yet they dared not sell corn or set forth wheat on the Sabbath. The authority of the Sabbath

was acknowledged, while its spiritual power was disowned. The present time shows the prevalence of the same spirit to an alarming extent. While many give a formal assent to its sacredness, it is feared that a few only "call it a delight, the holy of the Lord, honorable."

HOLY DAY.

PSALM 42: 4.

"When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day."

The expression "holy day," is also found in Ex. 35 : 2, Neh. 8 : 9, 10, 11; 10 : 31, Isa. 58 : 13, Col. 2 : 16. In Ex. 35 : 2, and Isa. 58 : 13, the seventh day, the weekly Sabbath, is named as synonymous with "holy day." In Nehemiah 8 : 9, 10, 11, the first day of the feast of tabernacles is called "holy day." In Neh. 10 : 31, a day separate from the weekly Sabbath is called "holy day," referring to the feast days that were consecrated as days of holy convocation in which no servile work should be done. In Col. 2 : 16, the phrase stands in connection with meat, drink, new moon and sabbath-*days*, or sabbaths. These are what are referred to in the 14th verse as handwriting of ordinances that was against us and contrary to us, that were blotted out. As the

weekly Sabbath had neither of the three characteristics, "hand writing of ordinances," "against us," "contrary to us," the "holy day" here named could not refer to it, but to some of the sacred days of the Jewish church. In Psa. 42 : 4, reference is had to going with the multitude to the house of God, with the voice of joy and praise to keep holy day. This accords more with Sabbath worship than feast day worship. It is in harmony with frequent expressions of delight in worship in the house of God, as Psa. 122 : 1, "I was glad when they said unto me, let us go into the house of the Lord." "How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth for the courts of the Lord." Psa. 84 : 1, 2. "For a day in thy courts is better than a thousand." Psa. 84 : 10.

JOB 1 : 6; 2 : 1.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord."

There is no definite time named for this meeting. "There was a day," may mean a specific day in order. The repetition of the act strengthens that thought. In each case it is named to show the presence of Satan in the meet-

ing, leaving the impression that the meeting before the Lord was frequent. They met for worship. God had appointed a day for worship. The meeting to worship on the day of worship is most natural.

On this passage Dr. Parkinson says:

"*There was a day when the sons of God came to present themselves before the Lord.* That is, in acts of public worship. Many learned men, I know, have understood 'the sons of God' in this place to mean the holy angels, who, as they think, are so called in chapter 38: 7. But I can see no sufficient reason why, in both places, 'the sons of God' should not be understood to mean the *saints*, distinguished in the latter place from the angels, as meant by 'the morning stars,' and in the former place from the mere, 'children of men,' as in Gen. 6: 2; 11: 5. And understanding 'the sons of God' to mean the *saints* the coming of the day on which they *presented themselves before the Lord* may very well be understood as the weekly return of a day on which they were accustomed statedly to meet; and, if so, what day so likely to have been thus observed by them, as the day which God had blessed and sanctified!"

THE SABBATH IN ORGANIZED WORSHIP.

EXODUS 31 : 12–17.

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you. Everyone that defileth it shall surely be put to death, for whosoever doeth any work therein that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord, whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel, shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

Through Moses God was fulfilling the promise made to Abraham with regard to his posterity. They were to become a great nation. In establishing Israel as a religious people, he was fulfilling his covenant with Abraham. I will be their God. The forms of organized worship were given to them, so that they were to become a religious nation, a theocracy. In this organization the Sabbath was fundamental. "Verily my sabbaths shall ye keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." The Sabbath was fundamental with them as organized worshipers, a sanctified

people set apart from all others for the worship of God. God gave the Sabbath to man at creation. He gave it to the family in the fourth commandment, specifying each member thereof. Now he gives it to his church, the people he had sanctified, set apart as a worshiping people. Throughout their generations the Sabbath was to be a sign that God had sanctified them—set them apart for holy uses.

The reason given for this was, "for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." This refers them to the origin and reason of the Sabbath. In the beginning God sanctified the seventh day, because in it he had rested. Now he sanctifies a people and establishes them as organized worshipers, and requires them to keep his sanctified day. A sanctified people required to keep a sanctified day.

It is holy unto you, holy to the Lord. The Sabbath is God's holy day. It is made a holy day unto Israel. Thus it brings them into a contemplation of God's goodness according to its design when sanctified. God rested on it and was refreshed, not from fatigue, but from contemplating his perfect work. They were to be refreshed by communing with God on his sanctified day.

Observe the sabbath throughout their generations for a perpetual covenant. These terms perpetuate Sab-

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bath sacredness on the original basis, without limit. It could not be set back at Rameses, Rephidim or Wilderness of Sin, as Aker, Meade, Jennings, Kennicott and Fuller claim. The sanctified day for the sanctified people was to be a perpetual Sabbath. This was strongly guarded. *Shall surely be put to death. Shall be cut off from among his people.* Separation from a sanctified people, now and hereafter, is included in the punishment. They were also to be put to death. The severity of these punishments shows that they were unworthy of a place with a sanctified people, and unworthy to live who refused to honor the source of their spirit life, and desecrated his sanctified day. God held his sanctified day more sacred than the life of its desecrator.

From these passages we also learn that the Sabbath was not ceremonial to the Jews. It did not point to the dispensation of grace under Christ. It was not to pass away with the rites of that ceremonial service. It pointed back to the creation, and was commemorative of God's rest. It rested upon God's sanctifying them as organized worshipers. It was to remain forever. Originating with the race, and fixed as a memorial of God's rest, it could not be limited to the time and rites of a particular people for a limited time. Its use here is as a fundamental law for the government of a worshiping people. So

the Sabbath was to remain throughout their generations as a fundamental law of worship, and not the handwriting of an ordinance to be abolished with their ceremonial rites and shadows.

SABBATICAL YEAR.

"And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat." Lev. 25: 1–7.

"Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*." Lev. 25: 18–22.

"And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. Six days thou shalt do thy work, and on the

seventh day thou shalt rest : that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed." Ex. 23 : 10–12.

The weekly Sabbath was instituted in the beginning, in commemoration of God's rest, and sanctified and blessed for man, as a time of devotion. It was strongly enjoined upon God's chosen people, when they were organized into a theocracy. The weekly Sabbath did not teach them all they needed to know of their relations with God and each other. To meet these points, God added the seventh-year sabbath to the seventh-day Sabbath. During the sabbatic year, they would be left free from the curse of labor, and, without interruption, cultivate the spiritual element in the study of God's truth, his law, his providences, his protection of his people, and his kindness to the poor. They needed these lessons to teach them to trust in God, to take their affections from earthly things. They had learned that God, on the sixth day, provided for the necessities of the Sabbath, that it might be given wholly to devotion. They also needed to learn that a year devoted to God would not leave them needy, and that God would provide, and that he held the earth and the fullness thereof as his own. The rich, the poor, the servant, the stranger and all animals had an equal right to the spontaneous products of the earth. To give them full assurance of needful supplies, the sixth

year was to supply three years' fruits. The two portions of manna on the sixth day was an assurance of a supply for the Sabbath. So the three-fold crop of the sixth year was a provision for the sabbatic year, and for the year following when they were seeding and gathering the crop.

This year was a sabbath of rest to the land, that it might not be exhausted by constant use, but it was *for the Lord*, that he might be reverenced as God over all nature. By it the greater dependence on God, and the fullest trust in him, might be secured. The lessons of instruction and the devotions of the whole year, while man and beasts and the land were enjoying a sabbath could not fail to inspire right views of God and his divine providences, as God over all, and lead to an unlimited trust in him.

Another impressive lesson is also taught, that the rest of the sabbatic year did not change the sacredness of the weekly Sabbath; but its observance is enforced as of continued obligation. The sabbatic year rather enforces the weekly Sabbath, as God's holy day, while it gives the rest of a year to all creatures, and to the land. The sabbath of the seventh year by all its teaching, would teach the more spiritual observance of the weekly Sabbath, as it would inspire great love to God for all the gracious manifestations

to them. They would be better prepared to enjoy God's holy day in its weekly return.

During the sabbatic year the products of the earth were free to all. God was the great landholder, and he caused the land to bring forth its fruits. No avaricious man could appropriate any of it to increase his stores. The poor shared equally with the rich. God did not respect persons. Men left to themselves might oppress the poor and weak as they increased in wealth. All such oppressions and distinctions God overturns. In the service of God, in his love, his church, in Christ's kingdom, all are alike. He who does all this is worthy of universal love. They who have so many days and years consecrated to devotion and God's worship, ought to live in all holy living, calling the Sabbath, yearly or weekly, a delight, the holy of the Lord, honorable.

SABBATIC YEAR VINDICATED.

"And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfill threescore and ten years." 2 Chro. 36: 20, 21.

The prophecy of Jeremiah is, "For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform

my good word toward you, in causing you to return to this place." Jer. 29: 10.

This prophecy of Jeremiah was based on the declaration of God, "And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land, even then shall the land rest and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it:" Lev. 26: 33–35. Also, "The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them, and they shall accept of the punishment of their iniquity; because even because, they despised my judgments and because their soul abhorred my statutes." v. 43.

The destruction of Jerusalem, as prophesied by Jeremiah (Jer. 17: 27), was fulfilled. Jer. 52: 12–14. Carrying the people captive according to the word of God in Lev. 26: 33, had its fulfillment by Nebuzaradan. Jer. 52: 15. Nehemiah (Neh. 1: 8–10) pleads God's promise of salvation made by God, in Lev. 26: 44–46.

The three-score and ten years to enjoy her sabbaths, one year for each sabbath of the seventh year, would make 490 years since the land had enjoyed her sabbath. This would date back

to about the time of Saul, the first king of Israel. The captivity of his people for seventy years, for Sabbath-profanations, shows that God's sabbaths were dearer to him than his rebellious people.

THE JUBILEE SABBATH.

LEVITICUS 25: 8–13.

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years, Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession."

Learned interpreters differ in their opinions whether the jubilee was one of the seven sabbaths of the seventh year, or the year following. If in the end of the seventh sabbath of seven years, then the year for the land to rest at the end of seven years would be coincident with the rest of Jubilee; if after that, there would be two successive years of rest to the land, for which no provisions were to be made by labor.

The central thought of the Jubilee was that it was to be a sabbath, a rest, a release from all the embarrassments, and disabilities of the preceding years. Liberty should be proclaimed throughout the land to all the inhabitants thereof. Lands were to be restored to their rightful original owners. The oppressed, the bondmen were to be set free. Families separated on account of poverty were to be reunited. A social equality was to prevail. It well represents the redemption by Jesus Christ, when all the embarrassments of sin shall be removed.

The silence of the Scriptures about the observance of the year of Jubilee by the Jews is no proof of its non-observance. Reproofs are given for disobedience and neglect, while continued faithfulness calls for no record.

Tacitus, the Roman historian, says, "The seventh year also is given to inactivity." Hist v. 4. The same idea is also expressed by Josephus. Antiq. xiv. 10: 6.

Ezekiel refers to it in chapter 47: 17, "If he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty."

Isaiah also refers to it, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to

proclaim the acceptable year of the Lord." Isa. 61: 1, 2. This also may be prophetic of the liberty Jesus gives. The Jubilee sabbath, like the seventh year and yearly sabbaths, is designed to hold the people in communion with God.

FESTIVAL AND SACRIFICIAL SABBATHS.

The set feasts of the Lord, and days of holy convocation were also called sabbaths. They had in them the primary idea of the Sabbath, a season of worship or spirit communion with the Lord. The services appointed for these sabbaths had also the idea of an existing alienation from God, that required an atonement. An offering, a sacrifice to God, a propitiatory service seemed demanded. Such services seemed appropriate in all their worship, and became a leading feature of worship. The two elements of rest from labor, and communion with God and offering propitiatory sacrifices, typical of the great Sacrifice for sin, constituted mainly the worship of the sabbath and the set feasts or sabbaths of the Jewish Church.

The Sabbath was primarily a season of communion with God. After sin had interrupted

that communion propitiatory offering was an element in Sabbath services. These all anticipated the restoration of the former union with God, in which the soul could commune directly with God, and not through the medium of sacrifices. The building of altars, the offering of sacrifices were the recorded methods of worship till worship was organized under Moses. Cain and Abel, at the end of days, or on the Sabbath (see note on that passage), brought their offerings. The first act of Noah on leaving the ark was to build an altar, and offer the seventh of clean beasts and fowls, a burnt-offering to the Lord, from which God smelled an odor of rest (See "rest," chap. 7). Abram builded altars and called upon the name of the Lord in the places of his sojourn. When a theocracy was organized and God's worship was established under it, a system of sacrifices, and offerings was established. These periods of set feasts were called sabbaths, but were marked by the sacrificial services. The weekly Sabbath was fundamental in this theocracy, on the basis of its establishment when man was without sin. Its continued observance was required, and to this, on account of sin, expiatory services were added, embodied in several festivals occurring at set times, as the Passover, commemorating deliverance from Egypt, on the fourteenth day of the first month.

The blood of the paschal lamb was God's sign of their safety. The lamb roasted was their food.

The feast of Unleavened Bread commenced on the fifteenth day of the first month, and lasted seven days. The first and last days were days of holy convocations, in which no servile work could be done. They were sabbaths in the beginning and ending of the feast of Unleavened Bread, to commemorate the bringing the armies of Israel out of Egypt, typical of rest under Christ.

The sheaf of the first fruits was waved the day after the first sabbath after commencing the harvest, and was made to depend in time on the commencing the harvest. It was accompanied with offerings to God. This was typical of the fruits of grace in Christ. Fifty days from this time was the feast of Pentecost. Seven times seven days should be counted from the morrow after the sabbath of the wave sheaf, when an offering was made. On this day a holy convocation was to be held, in which no servile work was to be done. The Sabbath worship and the sacrifices for sin characterized this day.

The first day of the seventh month was to be a sabbath, a memorial of blowing of trumpets, a holy convocation and no servile work, accompanied with expiatory sacrifices. This month Tishri, was the beginning of the civil year, and, as some

suppose, the anniversary of creation. A special reason for this service is not given.

The tenth day of the seventh month was to be a day of atonement. It was to commence at even on the ninth day to be celebrated unto even of the tenth day. An holy convocation, an offering made by fire, no manner of work, a sabbath of rest were the characteristics of this day. A fit type for the great Atonement for sin.

The fifteenth day of the tenth month was to commence the feast of Tabernacles. Seven days an offering by fire unto the Lord. The first day was a holy convocation with no servile work. The eight day was to be a holy convocation, an offering made by fire, a solemn assembly, and no servile work.

This is identical in time with the feast of Ingathering, the first and eighth day of which was to be a sabbath. This was to celebrate the completed harvest.

These are the feasts of the Lord, even holy convocations which ye shall proclaim in their seasons.

Passover. "In the fourteenth day of the first month at even is the Lord's passover." Lev. 23: 5. "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the

tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house: and if the household be too little for the lamb, let him and his neighbor next unto his house take *it* according to the number of the souls; every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the Lord. And the blood shall be to you for a token upon the houses where ye *are;* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. And

this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever." Ex. 12: 1–14.

Unleavened Bread. "And on the fifteenth day of the same [first] month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein.*" Lev. 23: 6--8.

Blowing of Trumpets. "Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work *therein;* but ye shall offer an offering made by fire unto the Lord." Lev. 23: 24, 25.

Day of Atonement. "Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. It *shall*

be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath." Lev. 23: 27-32.

Wave Sheaf Offering. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt-offering unto the Lord. And the meat offering thereof *shall be* two-tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord *for* a sweet savor; and the drink offering thereof *shall be* of wine, the fourth *part* of a hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings." Lev. 23: 9–14.

The time for its occurrence is made to depend upon the time of reaping the first fruits of their harvest. No definite month or day of the month is named for it. As the time of harvest is variable, so the time for this feast is varied accordingly. The barley harvest, which is the first harvest, now occurs about the twentieth of May. The feast could not occur till the time of the

harvest, and until the first sheaf was gathered. When this was done the definite time for its observance was fixed, "On the morrow after the Sabbath the priest shall wave it." The definite time is the day after the Sabbath, after the first reaping of the harvest. God's holy day is an essential factor in the time of the feast of first fruits, or wave sheaf.

The confounding the time of the feast of Unleavened Bread, and of the Wave Sheaf, or first fruits, has led Dr. Aker to the two errors, first, that the wave sheaf was offered on the second day of the feast of Unleavened Bread, on the sixteenth day of the month Abib; and as the wave sheaf was offered on the morrow after the Sabbath, therefore the sixteenth of Abib was annually the weekly sabbath; and second, that the Pentecost occurred fifty days after the first day of the feast of Unleavened Bread, and not after the feast of first fruits. Others have fallen into the same error.

The law for the feast of Unleavened Bread, fixed the commencement of it on the fifteenth day of the first month, Nisan. Lev. 23: 4–8.

The law for the wave sheaf offering fixed it on the morrow after the Sabbath, after reaping the first sheaf of the harvest.

The feast of Unleavened Bread occurred according to different reckonings from the 21st of

March to the 6th of April. The earliest time for the barley harvest, which is the first ripe harvest, is the 20th of May.

At the time of the feast of Unleavened Bread there could not be any harvest to be gathered. The wave sheaf thereof, therefore, could not be offered on the second day of that feast. The fifteenth of Abib, or Nisan, could not occur on the same day of the week each year, for the reason that the year does not consist of a specific number of weeks. There is always one day more than 52 weeks in each year. If the fifteenth of Abib, or the twenty-seventh of March should occur in any year on the seventh day of the week, the next year it would occur one day later, or on the first day of the week.

The error of confounding in time these two feasts, is further manifest from Ex. 23: 14-17. "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) and the feast of harvest, the first fruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field. Three times in the year

all thy males shall appear before the Lord God." The three feasts to be kept in each year in which all the males should appear before the Lord God, are the "feast of unleavened bread," "the feast of first fruits," and "the feast of ingathering at the end of the year." If the feast of Unleavened Bread and the feast of first fruits occur at the same time, then the males would appear but twice each year before God, instead of three times as commanded. See also, Deut. 16: 16.

When Israel encamped in Gilgal (Josh 5; 10-12), "they kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land, on the morrow after the passover, unleavened cakes, and parched corn in the self-same day, and the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

Feast of First Fruits, or Pentecost. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the Lord. And ye shall offer

with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be *for* burnt offering unto the Lord, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits, *for* a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you; ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations." Lev. 23: 15–21.

The time of this feast is not fixed on any month, or on any specified day of the month. It is regulated solely by the feast of First Fruits. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering, seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days." The First Fruits Sabbath from which this was fixed depended upon the time of reaping the harvest.

The idea that it occurred fifty days after the resurrection is not sound. Christ was entombed on the Passover evening. He was three days in the tomb. After this he was seen of his disciples

forty days. After this he was taken up. The disciples returned to Jerusalem. In those days Judas Iscariot's successor was chosen, "and when the day of Pentecost was fully come." How long is included "in those days" and to the time that the Pentecost was fully come, there is nothing to determine. There were forty-three days from the entombment to the ascension. There is nothing in the record to fix the day of Pentecost seven days after the ascension any more than fixing Pentecost fifty days after the Passover. The phrase, "In those days," is indefinite. It may mean few, it may mean many. The popular notion that Pentecost occurred on the first day of the week is purely conjectural. It may, or may not, be correct.

PARENTS, SABBATH, SANCTUARY.

LEVITICUS 19: 3, 30.

"Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the Lord your God." "Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the Lord."

God instructed Moses to say to the congregation of the children of Israel, "Ye shall be holy for I the Lord your God am holy." He then enforces the two affirmative precepts of the Decalogue, honor to parents and Sabbath-sanctification. This is followed by the prohibition, "Turn

ye not unto idols nor make to yourselves molten gods," with the declaration, "I am the Lord your God." Honor to parents is honor to the source of the earth life. This is emphatically enforced It is a fundamental law of social life. Sanctification of the Sabbath is the fundamental law of spiritual life, as it is designed to bring the soul into communion with God, the source and author of the spirit life.

The principles embodied in these two precepts are legitmate outgrowths of man's being, inhering in his natural relations to God and his parents, and are sufficiently expressed when God gave man the law of his life after his creation, and when he blessed and sanctified the day of his rest. As developments required these were more clearly defined as in the fourth and fifth items of the moral law, and in the passages here considered. The prohibition of other gods, idols and graven images stands first in the order of the law, as it is also first in the order of departure from God. While Moses was on the mount, and the people stood at its base where they had witnessed the presence and power of God, they pressed Aaron to "Up, make us gods."

The injunction, "Keep my sabbaths," as a means of communion with God, is followed by the admonition against turning to idols and

molten gods. The reason is "I am the Lord your God."

The thirtieth verse says, "Ye shall keep my sabbaths, and reverence my sanctuary."

This covers the time and place of God's worship. The time, "sabbaths," may include the weekly and festival sabbaths. The place, "my sanctuary," is a holy sanctified place, a dwelling-place of the Most High. The most sacred place in the Tabernacle in the wilderness was called the sanctuary. The Holy of Holies, or most holy place in the temple, was also called sanctuary. This sanctuary was God's residence on earth. Refering to this, David sang (Psa. 20: 2) "Send thee help from the sanctuary." Sanctuary is also a type of heaven, "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Psa. 102: 19. In all its forms, sanctuary signifies the place of God's residence. Keeping the Sabbath and reverencing the sanctuary call for the worship of God, on his holy day, in his holy place, in the truest manner and the purest reverence. It is God's appointment.

WORK FORBIDDEN ON THE SABBATH.

"Ye shall kindle no fire throughout your habitations upon the sabbath day." Ex. 35: 3.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation: And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died: as the Lord commanded Moses." Num. 15: 32–36.

These specific instructions come under the item of the Sabbath law, "Six days shalt thou labor and do all thy work." This would leave nothing of their work to be done on the Sabbath. Kindling a fire in their habitations was not necessary for their comfort. The climate did not require it. They did not need it for cooking, as the specific instructions for preparing the manna for the Sabbath was that it should be baked or boiled on the sixth day. This method was unchanged for the whole time in the wilderness. On the Sabbath they ate what was cooked on the sixth day.

In the case of the man found gathering sticks, there is no intimation given, for what purpose he gathered them. It might have been for building a fire. It might have been for any other purpose for which sticks were used. There

had been no specific instruction given for such a case. The offender was, therefore, held in custody till his case should be determined. The Lord decided, "The man shall surely be put to death." This decision was evidently based on the idea that these were gathered for personal use, and not for worship, and came under the work forbidden, "all thy work," and also under the specific instruction (Ex. 35: 2), "Whosoever doeth work therein shall be put to death." Gathering sticks was an unnecessary act for selfish purposes. This was forbidden. The offender must, therefore, suffer the penalty of the law.

During the forty years' sojourn in the wilderness, where these special directions were given, the people were miraculously fed and clothed and kept. There could, therefore, be no excuse for doing the acts forbidden. The severe penalty was only in harmony with the unnecessary and flagrant violation of the law of worship given by God. The act of gathering sticks or building a fire on the Sabbath, could be no less than an act of presumption on the part of those so cared for by perpetual miracles. By appreciating the great kindness of God to them, they would have been spared from so marked and deserved penalty.

The specifications to which the death penalty was annexed came under special cases and not the general direction of the law. The clause in

the Sabbath law, "in it thou shalt not do any work," is explained by the previous clause, "do all thy work." The "any work" means "thy work." All that is for personal gain or pleasure. The special forbidden acts were for personal use only. The Saviour's explanation of the law regards acts of worship and relieving suffering as not personal labors, but labors for God, or his suffering creatures. They are acts of worship or mercy, and not to be classed with the "thy work" of the law.

To build a fire in the habitation to prevent suffering is a necessity at some times for most of the race. It was not a necessity for the children of Israel in the wilderness. When work becomes a necessity to prevent or relieve suffering it is not "thy work" for selfish purposes. It is an act of mercy to God's suffering creatures, and they are blameless who thus work.

The explanation sometimes given that picking up sticks meant cleaning up the ground where they camped is not sound. If they were to tarry the Sabbath only, they would not need to do it, as they were to abide in their tents. If they tarried longer they had other time in which to do it.

THE SUN STILL ONE DAY.

JOSHUA 10: 12–14.

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."

It is suggested that this act interrupted the established order of time and broke the succession of the days of the week, as established at the creation, thus interfering with the Sabbath. To this it may be said, the days are regulated by the earth's revolution. If this was stayed in its revolution, it by no means interfered with the order of days. They occurred as before. It would interfere with the seventh part of time for there was the time of two days in that one day, but the order of days was unbroken.

The revolution of the earth, and the traveling around it, are supposed to interfere with the observance of a specified day all around the earth. Each revolution of the earth from any meridian makes a complete day at that meridian. The day commences later in its westward progress till the circuit is completed, but it is the same day all around.

The emigration from Mt. Ararat that peopled the earth was gradual. Those going east imperceptibly shortened their day. Those going west in like manner increased their day, but between them there was no break in the day. The two lines of emigration reached the shores of the Pacific Ocean, each observing the order and identity of the day, although one class commenced it perhaps eighteen hours earlier than the other. The day commences three hours and thirty-four minutes earlier at Bangor, in Maine, than at San Francisco, California, but legally and by universal consent, it is the same day of the week, month and year. When one passes from one line of emigration to the other, he must observe the day as he finds it, and the order of the day is thus kept unbroken. The Pacific Ocean lies between these lines. Navigators change their reckoning in it at 180 degrees east or west of Greenwich. The commercial line for regulating insurances, etc., is near the eastern cost of Asia, in the Pacific. The lines of emigration meet in the Pacific. Following the order of emigration the order of the day remains unbroken.

Neither has the change from old to new style affected the order of the days in the week. It affected the day of the month only. The effort of infidel France to make the weekly cycle ten days instead of seven, was a failure. The heart

that desires communion with God and his truth will not allow technicalities, and seeming inconsistencies to interfere with the specific appointments of God, but will take great pains with much personal sacrifice to do as God *says* and not as man *infers*.

THE DAY THE LORD HAS MADE.

PSALM 118: 24.

"This *is* the day *which* the Lord hath made; we will rejoice and be glad in it."

It is claimed by some that this is prophetic, refering to the first day of the week in the gospel dispensation, and is made synonymous with Lord's-day. The connection shows that it has reference to the time of Christ. "The stone which the builders refused is become the head stone of the corner. This is the Lord's doings, it is marvelous in our eyes." Psa. 118: 22, 23. Christ says of himself (Matt. 21: 43,) "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doings and it is marvelous in our eyes?" In Eph. 2: 20, Christ is represented as the chief corner stone. Reference is here had to the time and work of Christ. Day is often used in reference to particular

periods, as "Your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8: 56. Reference here is made to the time of Christ's mission on earth. The sense of the passage is destroyed, and despoiled of its glory, when limited short of the full day or time of Christ's mission on the earth. The Comprehensive Commentary on this text says, "The whole time of the gospel dispensation, that *accepted time* that *day of salvation*, is what the Lord has made so, it is a continual feast, which ought to be kept with joy." It then adds: "Or it may very fitly be understood of the Christian Sabbath." If the passage legitimately refers "to the whole time of the gospel dispensation," as Dr. Henry affirms, then it cannot consistently refer to another definite time of a different character. The argument for the Christian Sabbath is weakened, and not strengthened by proof texts that refer to something else as the central thought, and only by doubtful inference refer to that. Let the passage have the full force of its legitimate meaning, "the whole time of the gospel dispensation."

JESUS AND THE SABBATH.

"And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him." Mark 3: 1, 2. See also Luke 6: 6; Matt. 12: 9, 10.

"And he came to Nazareth, where he had been brought up. and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days." Luke 4: 16, 31.

"And he was teaching in one of the synagogues on the sabbath." Luke 14: 10.

"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him." Luke 14: 1.

"And when the sabbath day was come, he began to teach in the synagogue." Mark 6: 2.

"And they went into Capernaum and straightway on the sabbath day he entered into the synagogue, and taught." Mark 1: 21.

These passages all recognize the Sabbath. In six of them we find Jesus teaching on the Sabbath. In five of them Jesus is found teaching in the synagogue. On several other occasions he taught in the synagogues. There is no mention of teaching in the synagogue on any day but the Sabbath. The fair inference, therefore, is that all his teachings in the synagogue were on the Sabbath-day.

At Nazareth, as his custom was, he went into the synagogue on the Sabbath-day, to engage in worship. What occurred at Nazareth occurred at other places. Jesus habitually made use of the Sabbath to teach, and recognized it as the Sabbath. To the Pharisees who charged him with desecrating the Sabbath, he called it the Sabbath, and vindicated it from their superstitions.

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FLIGHT NOT ON THE SABBATH.

MATTHEW 24: 20.

"But pray ye that your flight be not in the winter, neither on the sabbath day."

This passage, with the context, has reference to the destruction of Jerusalem by the Romans. That event occurred, A. D. 70. The siege under Cestius, according to the translator's note of Josephus' Jewish War (Book 2, chap. 19), began about thirty-three and a half years after the instruction given by Jesus. The final destruction under Titus occurred some time afterwards. The retirement of Cestius from the siege is thus stated by Josephus. "It then happened that Cestius was not conscious, either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city without any reason in the world." "After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city as from a ship when it is going to sink." J. W., Book 2, chapters 19 and 20. In the interim between raising the siege by Cestius, and renewing it by Titus, Christians had the prayed-for opportunity to escape from the city devoted to destruction.

Josephus suggests, relative to the conduct of Cestius, "But it was, I suppose, owing to the aversion God had already against the city and the sanctuary, that he was hindred from putting an end to the war that very day." His translator says: "There may another very important reason be here assigned for this strange and foolish retreat of Cestius, which, if Josephus had now been a Christian, he might probably have taken notice of also, and that is affording the Jewish Christians in the city an opportunity of calling to mind the prediction and caution given them by Christ, about thirty-three years and a half before, that *when they should see the abomination of desolation* [the idolatrous Roman armies, with the images of their idols in their ensigns ready to lay Jerusalem desolate] *stand* where it ought not; or, *in the holy place*, or when they should see Jerusalem *encompassed with armies*, they should then *flee to the mountains*. By complying with which, those Jewish Christians fled to the mountains of Perea, and escaped this destruction."

This instruction of Jesus to pray that their flight be not on the Sabbath-day, carried all the sacredness of the Sabbath up to the time of the event. Jesus had not abated in any particular the character of the Sabbath, in its sacredness or its objects. He now extends it with all its characteristics into the indefinite future, especially

guarding it at the greatest calamity when there would be the strongest temptation to desecrate it. Personal safety must not be secured at the expense of Sabbath sacredness. The destruction of Jerusalem was inevitable. It might occur on the Sabbath. The Roman general was a pagan, and cared not for the Sabbath. Jesus taught his disciples to seek divine help. That help was furnished when Cestius " without any reason in the world, retired from the city." The faith of the Christian sees in this event the direct answer to the prayer Jesus taught his disciples to make.

The help so wonderfully furnished at that time is a most emphatic confirmation of the perpetuity of the Sabbath, and the blessing of God, through Christ, upon those who remember to keep it holy. It further shows that the Sabbath was not abrogated nor superseded by the authority of Jesus Christ, as he so carefully guarded it, and provided for the escape in safety of disciples so many years after his ascension, so as not to desecrate the Sabbath. Jesus having never spoken, or acted, contrary to this instruction to his disciples, or to his divine answer to the prayer he taught his disciples to make, the assurance of his protection and blessing on those who keep the Sabbath, of which he calls himself Lord, is secured beyond all contingencies.

The interpretation given of the great diffi-

culties, from the Jews and otherwise, in escaping on the Sabbath is unphilosophical, and contrary to the economy of the gospel. Instead of difficulties of escape, on account of the Jews, on the Sabbath, Josephus says (Jewish War, Book 2, chap. 19), "But as for the Jews, when they saw the war approaching to their metropolis, they left the feast [of Tabernacles] and betook themselves to arms; and taking courage greatly from their multitude went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had of the rest of the seventh day, although the Sabbath was the day to which they had the greatest regard; but that rage which made them forget the religious observance of the Sabbath, made them too hard for their enemies in the fight." This recklessness of Sabbath sacredness, on the part of the Jews, shows Christians would have no difficulty in escaping on that day.

The economy of the gospel teaches a disregard of all worldly and personal considerations for truth's sake. Jesus nowhere taught his disciples to yield to the prejudices, and false doctrines of the world. This could not be the reason of his instruction that their flight be not on the Sabbath. The true and only reason, Sabbath sacredness, was greater than personal safety. So Jesus answered the prayer he taugth them to make.

WOMAN HEALED.

LUKE 13: 10–17.

"And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.* And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him."

Jesus healed a disease of eighteen years' standing, on the Sabbath, by his words, "Woman thou art loosed from thine infirmity," and by laying his hands on her. This act involved no labor. It was, however, contrary to the course of the Pharisees. It was showing kindness to suffering humanity, in harmony with the Saviour's declaration that the Sabbath was made for man. It did not involve any transgression of the law limiting all *thy work* to six days. This was a work of mercy, prompted by divine compassion, relieving one of God's children, who had been

bound by Satan eighteen years. The result was alike blessed to body and soul. She was made straight, and glorified God. A regenerated soul in a reinvigorated body after eighteen years of suffering. What a Sabbath to her!

The effect on the ruler of the synagogue was to fill him with indignation. Satan is enraged at the triumphs of Christ over his power, and evidently entered the heart of the ruler of the synagogue out of revenge. The triumph of truth is an annoyance to those who do not love it. Under his indignation, the ruler of the synagogue said to the people, "There are six days in which men ought to work, in them therefore come and be healed." This shows that he understood the Sabbath as a physical rest, and not a spiritual rest. Jesus emphatically rebuked him with, "Thou hypocrite" and reminded him of their custom to water their cattle on the Sabbath, and their indignation at him for liberating a daughter of Abraham from eighteen years of suffering bondage to Satan. This worldly spirit of the leader of Jewish worship stands in most marked contrast with the loving, forgiving spirit of Jesus, the healer. Jesus did nothing contrary to Sabbath sacredness. The ruler showed the bigotry of a sectarian heart, hating the spiritual element embodied in the truth, and manifested by Christ, and showing no sympathy with a woman of his

own nation and religion. The final result was shame on his adversaries, and rejoicing by the people in all the glorious things done by Jesus. Thus is it, and will it always be, when the spiritual triumph over the worldly.

DROPSY CURED.

LUKE 14: 1–5.

"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took *him*, and healed him, and let him go: And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?"

Eating bread in the Pharisee's house on the Sabbath-day had in it no special significance. It was evidently an ordinary meal. Not a special feast. The food for the Sabbath was prepared the day before. The Pharisees were careful to avoid all labor on the Sabbath. In this, as in other cases, they watched him. They evidently expected he would heal the diseased man, and on this they would base the charge of Sabbath-desecration, and use it against him as evidence that he was an impostor. On this, as on other charges of Sabbath-desecration, he referred them to their

own practices of relieving their cattle from suffering by pulling them out of a pit; or, more impressively, doing this and watering them for the pecuniary profit. He relieved human sufferings. They saved their cattle. This appeal always silenced them. In each case he healed the sufferer, and stopped their complaints. He thus showed the divine philosophy of the Sabbath made for man. in contrast with their methods of making man for the Sabbath, or suffering its hard provisions according to their interpretation.

WITHERED HAND HEALED.

"And it came to pass also on another sabbath, that he entered into the synagogue and taught . and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day ; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?* And looking around about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other." Luke 6: 6–10.

"And he entered again into the synagogue ; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil ? to save life or to kill ? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine

hand. And he stretched *it* out: and his hand was restored whole as the other." Mark 3: 1–5.

"And when he was departed thence, he went into their synagogue and behold there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then he saith unto the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole, like as the other." Matt. 12: 9–13.

The next Sabbath after the Pharisees reproved Christ for permitting his disciples to appease their hunger, by plucking and eating the ears as they went through the cornfield, he went, as was his custom, into the synagogue on the Sabbath. A man whose right hand was withered was there. The Pharisees watched him, whether he would heal on the Sabbath-day, having failed to condemn him in the other case. According to their traditions, healing was prohibited on the Sabbath, except in cases where life was in danger. According to Rabbi Elazar, "If a beast or its foal fall into a ditch on a holy day, let him lift up the former to kill him, and let him kill him, but let him give fodder to the other, lest he die in that place." Rabbi Joshuah says, "Let him lift up the former with the intention of killing him, although he kill him not; let him lift up the other also, although it be not in his mind to kill him."

Jesus, understanding their malice, ordered the man to stand forth, according to Mark and Luke. When he had obeyed this order, and stood in the midst, the question was asked, by Jesus, "Is it lawful to do good on the sabbath days, or to do evil, to save life or kill?" Matthew adds to this question the further one, "What man shall there be among you, that shall have one sheep and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much better then is a man than a sheep?" Their canons authorized them to save the sheep, and the conclusion was irresistible, that by so much as a man was better than a sheep it was lawful to heal on the Sabbath. Having confounded them by his logic, he said to the man, "Stretch forth thine hand. And he stretched it forth; and it was made whole like as the other."

In this case, as in the other, Jesus acts upon the idea that to relieve suffering on the Sabbath is no profanation of it. To relieve a man from his infirmity, to give him a sound healthy body, by the word of his mouth, is in no sense a desecration of the day that was made for man. They who objected to this were ready to take a sheep from the pit in which it might have fallen. Christ's act relieved human suffering. Their act would save property. They justified their own

act, and condemned his. He spake and it was done. They labored with personal effort to accomplish their object.

IMPOTENT MAN HEALED.

JOHN 5: 1–18.

"After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My

Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."

Critics are divided in opinion as to this feast. Many regard it as the Passover, others, as the feast of Tabernacles, and some, Purim. If it was the Passover or Tabernacles, the Sabbath named might possibly refer to the first or last day of the feast, a sabbath, or day of holy convocation. These sabbaths were to be free from all servile labor, as the weekly Sabbath. The common opinion is that it was the weekly Sabbath. Healing the impotent man, taking up his bed and walking, according to Pharisaic canons, were desecrations of the Sabbath. The act of Jesus consisted in his saying, "Rise, take up thy bed, and walk." He spake and the healing was done. This could not be included in the forbidden "thy work" of the Sabbath law. If taking up the bed and walking was a Sabbath-descration, then Jesus, having ordered it, would be responsible. The whole transaction was a merciful kindness to a man suffering an infirmity thirty-eight years. Taking the bed in his hands, and walking with it to his home, could not be counted forbidden labor. It was a response to the healer's command, an evidence of the healing. Thirty-eight years the bed held him. He now held the bed and walked, to the praise of Jesus, whose word healed him.

As his justification, Jesus said, "My Father worketh hitherto and I work." Their rage then rose to the murderous degree, and they sought to kill him for Sabbath-desecration and blasphemy. But for their wicked prejudice they would have seen both the goodness and power of God in healing the impotent man. For no man could do such miracles except God be with him. To remove an infirmity, amounting to impotence of thirty-eight years duration, by the word "rise," showed the God-power. To ascribe this power to God his father was an act of filial reverence, on the part of Jesus. To obey the voice, "Rise, take up thy bed, and walk," evinced a dutiful and grateful spirit in the quickened life of the powerless man. But their own Pharisaic conceits blinded their moral perceptions, so that they saw not the power and goodness of God in giving health to their long-afflicted brother.

In all cases of alleged Sabbath-desecration on the part of Christ and his disciples, the charge was based on their own modifications of the Sabbath law, and not on the law as God gave it, and Christ interpreted it. They saw nothing beyond their own dogmas. They, therefore, saw not the presence and power and love of God in Jesus and his miracle of healing. Sectarian bigotry has the same blinding power now as then. The light is not seen, the power is not felt,

the goodness is not enjoyed that God has embodied in all his truths, and all his merciful dispensations of love and grace to sinful, suffering humanity.

CIRCUMCISION ON THE SABBATH.

JOHN 7: 21–24.

"Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me. because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.

In this passage Jesus refers to the case of the impotent man in chapter five. They sought to kill him for alleged Sabbath-desecration and blasphemy. He now refers them to their own custom of circumcising on the Sabbath, according to the rite as given by Moses, so as to be exact in their observance of that rite. They were scrupulous and exact in the outward ceremony even on the Sabbath, and sought to slay him for giving health, by speaking the word, to the invalid of thirty-eight years. The evidence is clear that they did not care so much for the sanctity of the Sabbath, for their act was as

reprehensible as they assumed his was, but they acted from malice and hatred toward him. The rite of circumcision, which they justified, is placed by Jesus by the side of his act of mercy in giving health to an invalid, for which they sought to slay him. Errors and false doctrines are full of inconsistencies, and inspire hates and persecutions; while truth rests peacefully in its own integrity, ministering blessing to all.

BLIND MAN MADE TO SEE.

JOHN 9: 1–16.

"And as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, is not this he that sat and begged? Some said, This is he: others *said*, He is like him: *but* he said, I am *he*. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and

opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said nnto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them."

This is the fifth miracle performed by Jesus on the Sabbath. His persistent enemies, the Pharisees, are ready again to assail him. They first complained because his disciples plucked and ate the corn as they were going through the field on the Sabbath. He healed a woman of an infirmity of eighteen years. He cured a man of the dropsy. He restored to health the withered hand. He made sound an impotent man who had been helpless thirty-eight years. He now gives sight to a man blind from his birth. All these healings were outside the methods of the healing art. He spake, and it was done. These acts were performed openly. They showed that the goodness and power of God were in him. He showed that they were all consistent with Sabbath sacredness. Each of them was a sufficient proof of his divinity. Together they left no shadow of a doubt.

Instead of accepting these evidences of his divinity and unlimited compassion to suffering humanity, with passion, prejudice and malice, they sought by cross questions of the healed blind man and his parents, to extort some evi-

dence against Jesus or them. The parents confessed he was their son, and was born blind, and then referred them to their son. The son presisted in his assertions of the cure, and that it was by the power of God in the one that healed him. As they could prove nothing against Jesus, they cast the man out of the synagogue.

The point of the Pharisees' objection to Jesus was that he did not comform to their canons and traditions in Sabbath-observance. Jesus acted in all cases on the divine philosophy of the Sabbath as made for man. Worldly policy would have suggested to him to have accommodated his actions to their prejudices, and thus have avoided their hostility. Jesus came not to do his own will, but the will of his Father who sent him. That will embodied the idea of reconciliation to God, and a restoration to his favor in all points of departure. Jesus could not therefore seek their favor by accommodation to their prejudices, or in any way conceding to their rejections or modifications of God's appointments. Any concessions to them would have strengthened them in their errors, while his course vindicated God's government as against their traditions, leaving them and all to see that God vindicated Jesus by the miracles he wrought to relieve from sin and its sorrows.

The action of Jesus can in no sense be a

modification of Sabbath-observance or a departure from its original sacredness. Nothing in either of his acts of healing on the Sabbath was contrary to the letter or spirit of the Sabbath law. It was not the forbidden "thy work," or contrary to the "keep it holy." It was using the God-given power to remove the curse of sin. His course was a vindication of the sacredness and perpetuity of the Sabbath, as given at creation and codified in the fourth commandment. This vindication is opposed to all suppositions of any probability of abrogation or supersedure. It is an endorsement by Jesus of the Sabbath in his ministry and his kingdom.

CORN FIELD ON THE SABBATH.

"And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." Mark 2: 23–28.

"At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Be-

hold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? but I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day." Matt. 12: 1–8.

"And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do you that which is not lawful to do on the sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath." Luke 6: 1–5.

The three Evangelists, whose narrations of this event are here given, agree substantially on its essential features. The complaint of the Pharisees was that the disciples acted unlawfully in plucking and eating the corn on the Sabbath-day. The law of Moses (Deut. 23: 24, 25) allowed eating grapes to "thy fill" in a neighbor's vineyard, and to pluck the ears of corn in his standing corn. The disciples did not violate the law in their plucking and eating the corn. They did not violate it in passing through the corn field on the Sabbath-day. "But the Pharisaic, *Microl-*

ogy, which had perverted the simple Mosaic commandment of external rest into a grievous institution, added the plucking of ears of corn on the Sabbath-day to forbidden labors." Olshausen, Vol. I, p. 439. On the basis of this perversion they made their complaint. Instead of responding to their perversion of the law, Jesus illustrates the philosophy of the law by referring to the act of David in his time of great need, in eating the shewbread that was for the priests only. David claimed to the priest that he was acting under orders of the king, and was in need. His necessity was greater than the specific law that assigned that bread to the priests only. So Jesus said, "The sabbath was made for man, and not man for the sabbath." The Sabbath was for man's spiritual nature. The physical rest was subordinate. The rest of the Sabbath does not interfere with personal needs. Man was not made to serve the Sabbath, and thus suffer in his own person. The Sabbath was made for him, and whatever was necessary for his personal good would not be a profanation of the Sabbath. The disciples needed the grain they plucked and ate. It would relieve hunger, and thus fit them better for the devotions of the Sabbath. David had technically violated the law of the shewbread. Christ's disciples had violated no law of God in their act. They had not respected the Pharisees'

modification of the law of Moses. David's necessities justified his act. The disciples had violated no law, and needed no vindication.

Matthew gives an additional illustration. That on the Sabbath-days the priests in the temple profane the Sabbath, and are blameless. The law of sacrifice required, "On the sabbath day, two lambs of the first year without spot, and two-tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof. This is the burnt-offering of every sabbath, beside the continual burnt-offering and his drink-offering." Num. 28: 9, 10. The priests were required to offer these on the Sabbath. The Sabbath law required all *thy work* to be done in six days. The offering service to God was not the forbidden *thy work*. It was therefore a seeming, and not real, profanation of the Sabbath by the priests. They were doing God's service in the temple on the Sabbath, and were blameless.

In these two illustrations, Jesus vindicates the higher spiritual character of the Sabbath. He exalts it above its external literalism and Pharisaic perversions, and emphasizes his vindication by, "The sabbath was made for man."

The priests in the temple were acting under the Mosaic dispensation. The disciples were acting under Christ. He was the one greater than the temple. God preferred mercy to sacrifice.

The dispensation of sacrifices foreshowed the dispensation of mercy and grace. The Sabbath law did not require fasting and hunger. It was made for man. Had the Pharisees understood this, they would not have condemned the disciples in the guileless act of lawfully plucking and eating the corn on the Sabbath when they were an hungered.

Christ's final argument in the vindication of his disciples and confuting their accusers, the Pharisees, is in the phrase, "For the Son of man is Lord even of the sabbath day." He had before said, "In this place is one greater than the temple," referring to himself. In the beginning God created the world and all in it, by his Son Jesus Christ. By Jesus God blessed and sanctified his rest day. By him he gave the law at Sinai. By him he saves lost men. Christ is also declared (Rom. 9: 5) as "over all, God blessed forever," and (Rom. 10: 12) "for the same Lord over all is rich unto all that call upon him." He therefore rightly calls himself Lord even of the Sabbath-day, and, as such, his vindication of his disciples was just and overwhelming to their accusers, the Pharisees. As Lord of the Sabbath, whatever his disciples should do under direction or permission could in no sense be unlawful. The action of the priests in the temple service was blameless. David's action in eating unlawfully

the shewbread under the circumstances was with the approval of the priest. So, also, the Lord of the Sabbath refused to condemn his disciples for satisfying their hunger in a lawful manner on the Sabbath, at the suggestion of the Pharisees, on the basis of their perversion of the Sabbath law. As Lord of the Sabbath-day, it was the right of Jesus to decide what would be a hallowing of it, and what a profanation. The Pharisees had modified its observance. Jesus emphatically ignored their modification. This is a standing rebuke of modifiers and modifications of the Sabbath-day, by the Lord of the Sabbath.

In claiming to be the Lord of the Sabbath-day, Jesus holds it as his own, and fully endorses it in his kingdom. It stands on the authority of its Lord, and that authority cannot be questioned. The inference that Jesus as Lord of the Sabbath had authority to change or annul it, is not legitimate. He is vindicating it as made for man, and justifying his disciples in their observing it, regardless of Pharisaic modification of it. The inference would be a perversion of his answer to the Pharisees. His claim is that the Son of man is Lord even of the Sabbath-day; not the Sabbath law simply, or the methods of its observance, but emphatically of the day of the Sabbath. In the beginning he blessed and sanctified the day of his rest, and said to the Pharisees the Sabbath

was made for man. The reason for its institution, because he had rested on it, and the object for which it was sanctified "for man" still remaining, there could be no reason for its change. It is always a spiritual necessity for man. Jesus was Lord of *the day* of the Sabbath. *The day* of the Sabbath was blessed and sanctified in the beginning. *The day* is the essential, indispensable factor of the institution.

Christ is Lord of the Sabbath-day as he is Lord of life. He said, as Lord of life, thou shalt not kill. As Lord of the Sabbath, he said remember to keep it holy. He never changed the sixth commandment as its Lord. When as Lord of the Sabbath did he ever change that? Or to whom did he delegate the authority that he only as its Lord possessed? His two declarations, "the Sabbath was made for man," and "the Son of man is Lord even of the Sabbath-day," contain in themselves the idea of unlimited perpetuity, and therefore show the inference of a possible change by its Lord as illogical.

PRIESTS PROFANING SABBATH, BLAMELESS.

MATTHEW 12: 5.

"Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?"

The Rabbis say the Sabbath is lawfully violated by doing such and such sacerdotal works, and that there is no sabbatism in the temple, and those may be said to violate a law by doing what, unless the worship of God had excused it, it would not be lawful for them to do. The services of the temple required extra labor of the priests on the Sabbath. This labor would seem to be a profanation of the Sabbath. But not being their own work for their own selfish interests, they were blameless in doing it.

"Two lambs of the first year without spot, day by day, for a continual burnt-offering," were offered by the priests, with the accompanying meat-offering and drink-offering. Num. 28: 2–8. "And on the sabbath day two lambs of the first year, without spot, and two-tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof: this is the burnt-offering of every sabbath, beside the continual burnt-offering and his drink-offering." Num. 28: 9, 10. "The twelve cakes of shewbread of fine flour, in two rows upon the pure table before

the Lord, with frankincense upon each row, was a continual offering unto the Lord." Lev. 24: 5–7. "Every sabbath shall he set in order, before the Lord continually, being taken from the children of Israel by an everlasting covenant." v. 8. This was an additional service for each Sabbath. On this point Prof. Swinney says:

"Only on the supposition that sacrifices were the duties largely of the Sabbath worship, can we reconcile the fact that the seventh day was the time of hardest work to the priests and Levites with the commandment, that on the seventh day no work should be done. All the great feasts and the day of atonement were to be ushered in by the solemn sacrifices typical of Christ, to prepare the heart of the people for communion with God in holy contemplation of his goodness and love. In this respect these great feasts were most emphatically called sabbaths. The division of time in weekly periods, also of seven years, and forty-nine, the sabbatic year, and, therefore, of jubilee, were great sabbath seasons of devotion, *rest* of the body and definite appointments of time to offer sacrifices, and thus study the character and attributes of God as displayed in nature and Revelation."

SABBATH AT ANTIOCH.

ACTS 13: 14, 15, 42–44.

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God."

By the special call of the Holy Spirit, Barnabas and Saul were set apart by fasting, prayer and laying on of hands, by the church at Antioch (in Syria) to a special work. In the progress of that work they came to Antioch in Pisidia. They entered the synagogue on the Sabbath, and were invited to preach. The impression created by the sermon of Paul secured him an invitation to preach the next Sabbath. On the next Sabbath the masses came out to hear. The whole statement is simple and plain in itself. The two apostles spent two Sabbaths in preaching. The historian Luke calls them Sabbath-days, without any qualification whatever, leaving the impression that it was the Sabbath known in the Bible as God's sanctified holy day. The people came together to worship because it was Sabbath. The

apostles went to worship because it was Sabbath-day. A repetition of the sermon was sought for the next Sabbath, showing that all regarded it as the worship day. There is no other day mentioned in the New Testament as a worship day in the synagogues or any that was so used or called Sabbath, by the apostles or the churches. The location in Asia Minor was in a Gentile country. The Gentiles were assembled with the Jews on the Sabbath. They besought a repetition of these words the next Sabbath. They came the next Sabbath. They called it Sabbath, they used it as Sabbath. There is no evidence that they did not keep it as Sabbath.

The inference drawn by some commentators that the apostles kept the first day and only accommodated themselves to the customs of the Jews in going into the synagogue on the Sabbath, has supposition only for its basis. Paul preached Christ to the people, Jews and Gentiles, very clearly and impressively, and warned them of the danger of rejecting him. When they besought these words the next Sabbath, why did they not say to-morrow is the Sabbath of the dispensation under Christ, come then? He had preached Christ as the end of the dispensation in which they worshiped. If a new Sabbath had been created for the new dispensation, a most fitting opportunity now was offered in their in-

vitation for the next Sabbath to announce the change. Paul's faithfulness and zeal in his aggressive work of preaching Christ would have led him to declare such a change, and exhort them to accept it when they accepted Christ. He used the Sabbath as they used it. He said nothing of any other. There is nothing said of any meeting between Sabbaths. It was the Sabbath of them all, Jews, Gentiles and apostles, so far as the record is concerned.

This meeting was held A. D. 45, or twelve years after the resurrection of Christ.

SERMON AT ANTIOCH.

ACTS 13: 27.

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him."

This is a statement of Paul, at Antioch, in his sermon, the first Sabbath he was there. He wished to show them that the Christ of prophecy was the Jesus crucified at Jerusalem. The dwellers at Jerusalem did not recognize him. They failed to see in the words of the prophets which were read every Sabbath-day, that Jesus was the Christ; and yet in crucifying him, they had fulfilled their prophecies. The force of the expression is their blindness to the instruction they re-

ceived every Sabbath-day, thus showing as a minor fact in the statement the perpetuity of the Sabbath. Had there been any essential modification of the Sabbath by Christ, at any time, the apostle nowhere names or indicates it; but refers to the Sabbath as Sabbath still. He calls it Sabbath twelve years after the resurrection without any suggestion that it had ceased under Jesus Christ to be Sabbath, or another had taken its place. The expression, "*which are read* every sabbath day," does not limit the reading to the time of Christ, but does extend it to the time in which he was speaking. It was named as an event that all understood to be common and unquestioned by the apostle or any one among them. The same idea is conveyed by the apostle James, about seven years later, at the council of apostles, elders and the whole church of Jerusalem.

COUNCIL AT JERUSALEM.

ACTS 15: 21.

"For Moses of old time hath in every city them that preached him, being read in the synagogues every sabbath day."

Certain men from Judea had taught at Antioch, "Except ye be circumcised after the manner of Moses, ye cannot be saved." The case

was submitted to the apostles and elders at Jerusalem. The apostle James, in submitting his opinion, used the language at the head of this article. Its sense seems from the construction somewhat obscure. Tyndale renders it, "For Moses of olde tyme in every cite hath them that preache hym, and he is reade in the synagoges every sabath day." Campbell, MacKnight and Doddridge render it, "For Moses had, from ancient generations those who preached him in every city, being read in the synagogues every sabbath day." Bloomfield, in note in his Greek Testament, paraphrases it, "For the Mosaic religion has, for a very long period backward, had its professors in every city, and its scriptures publicly read in the synagogues every sabbath day."

From these different versions we gather the impression, that from Moses to the time of this council, the Scriptures were read in the synagogues every Sabbath-day. This carries with it the idea of continued Sabbath worship or the perpetuation of the Sabbath through the ages. James calls it Sabbath-day in his time, nineteen years after the resurrection. The declaration was made in the council of the apostles and elders and the whole church at Jerusalem. It was not modified by James; it was not objected to by any of the apostles or elders. It should be taken as with their consent as a well understood

fact that the Sabbath was recognized by them a that time.

SABBATH AT PHILIPPI.

ACTS 16: 11–13.

"Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made and we sat down, and spake unto the women which resorted thither."

After the apostles finished their labors at Antioch, they went to the principal cities in Asia Minor. After revisiting the places of their labors, the Spirit, by vision, called Paul to cross the Archipelago into Macedonia. Philippi was the first city he reached. This was about eight years after his first visit at Antioch, or A. D. 53, or twenty years after the resurrection of Christ. There was a place of prayer near the city, to which, on the Sabbath they resorted. They had been abiding certain days, evidently awaiting the Sabbath. This place of prayer, or προσευχή, was an uncovered building, or grove, or oratory, as it is called by different writers. It was customary for the people to assemble there for their public devotions. It was a place for wor-

ship. Paul and his associates went there and spake unto the women. As one result, a woman of Thyatira in Asia Minor was converted and baptized. All who went to the place of prayer went as worshipers on the Sabbath. The historian Luke who accompanied Paul, calls the time of the assemblage Sabbath. Twenty years had now passed since the resurrection, and no change seems to have taken place in the habits of Paul and Luke in regard to the design and time of the Sabbath.

SABBATH AT THESSALONICA.

ACTS 17: 1–3.

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

From Philippi Paul and his company journeyed south-west, thirty-three Roman miles, to Amphipolis, and thence thirty miles in the same direction to Apollonia, and reached Thessalonica thirty-seven miles south-west of Apollonia, making the distance from Philippi one hundred Roman miles. At this place Paul reasoned out of

the Scriptures three Sabbath-days. This was A. D. 53, or twenty years after the resurrection. There is no mention of any other meetings at any other times. The preaching was to Jews and Greeks. This visit resulted in establishing a large church, to which he afterward sent two epistles.

As his manner was. This is an important explanation showing Paul's custom, not at Thessalonica only, but in all his missionary labors. He had been about eight years on this mission since he entered Asia Minor, and preached Christ with wonderful power at Antioch in Pisidia. He had visited most of the cities in most of the provinces, and preached Christ. After doing this he revisited the places of his labors to learn their condition, and then went over the sea into Macedonia. His manner was in these labors to preach Christ on the Sabbath-day in the synagogue, or as at Philippi, in the grove, or προσευχη—*place of prayer*. There is no other mention of an assemblage for preaching on any other day.

SABBATH AT CORINTH.

ACTS 18: 1, 4, 11.

"After these things Paul departed from Athens, and came to Corinth. . . . And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them.

From Thessalonica Paul went to Berea, about forty-five miles south-east; thence nearly south to Corinth. Here he abode a year and six months, preaching Christ. Of his time at Corinth, Lange says:

"Even at this early period the Apostle neglected no opportunity which presented itself of preaching the gospel; but he restricted himself to the sabbath days, and, with regard to locality, to the synagogue, where, however, he was enabled to proclaim the truth in Christ, not only to the Jews, but also to those Greeks who attended the public worship."

Paul reasoned in the synagogue every Sabbath. He was there seventy-eight Sabbaths. There is no mention of meetings on any other days. Adding to the seventy-eight at Corinth, three at Thessalonica, one at Philippi, and two at Antioch, we have an aggregate of eighty-four Sabbaths specifically named on this misson of Paul through Asia Minor, Macedonia and Greece, embracing a period of about ten years. Of these Sabbaths named, two were in Asia Minor, four in Macedonia, and seventy-eight in Achaia, or Greece. To thus use the Sabbath, as it is said, "his manner was," leaves the indisputable impression that for the ten years he preached Christ every Sabbath. There is no mention made in all the history of this mission of meetings for worship on any other specific day. He never alludes to any

change of the Sabbath under Christ. The historian of the mission, Luke, calls it Sabbath each time. The mission included the time from A. D. 45 to 55, or from twelve to twenty-two years after the resurrection.

HEBREWS 4 : 9.

"There remaineth therefore a rest to the people of God."

Campbell, Macknight and Doddridge render it, "Therefore a sabbatism remains to the people of God." A marginal reading of the passage is, "keeping of a Sabbath." In the Greek text, the word is σαββατισμος, to which Robinson, in his Greek and English Lexicon of the New Testament, gives the definition "sabbatism," a keeping Sabbath. Donnegan, in his Lexicon, gives, "the celebration of the Sabbaths." Schrevellii, in his Græco-Latinum Lexicon Manual, gives the Latin definition, *Sabbatismus ;* and this Leverett renders, "a keeping the Sabbath." The word is used in no other place in the New Testament. The word rest, in verses 1, 3, 4, 5, 8, 10, 11, is from καταπαυω, and is properly rendered "rest." In using σαββατισμος in this verse instead of καταπαυσις, as in the others, the Apostle had a different idea to convey. Sabbatizing, or keeping the Sabbath, is not expressed by the term resting in

its ordinary sense. It has the spiritual idea more than the physical. In the fourth verse it is said "And God did rest the seventh day from all his works." But God's rest was not physical nor from fatigue. See on Gen. 2: 2. Because he had thus rested, he blessed and sanctified the day of his rest. By this act it was made a blessing to man, a season of spiritual communion with God. So when the Apostle says, "There remaineth therefore a rest (keeping the Sabbath) to the people of God," he expresses the idea embodied in the rest day of God, blessed and sanctified for man, in the beginning.

From the day that man became a sinner by transgression, he could not enjoy communion with God in spirit because of his alienation from God. He could not in this alienation sabbatize. Moses, in leading Israel out of Egypt, could lead them to physical rest only. Jesus (Joshua), in leading them into Canaan, could only give them temporal rest. But Jesus Christ could remove their alienation from God and fit them for σαββατισμος, keeping the Sabbath in a spiritual communion with God. The Sabbath, blessed and sanctified by God for men, having never been abrogated or superseded by divine authority, remains for the people of God, with all of its original divine characteristics. God ceased from his works and rested. Jesus Christ ceased from

his works and entered his rest. In like manner, man ceasing from his works of sin, sabbatizes, keeps the Sabbath in a soul-communion with God, and the Sabbath remains to the people of God for this purpose, as it was created for this purpose by God.

Nowhere in the Bible is the heavenly rest called sabbath. Nor is the Sabbath called a type of heavenly rest. It may be so, but it is not so written. The effort, therefore, to make this σαββατισμος refer to heaven is unauthorized. It is also unphilosophical, because it is a perversion of its legitimate meaning.

The effort to make this passage refer to a change of the Sabbath from the seventh to the first day of the week is also without authority, and unphilosophical, as there is no passage on which to base such a change.

Rev. Dr. Wardlaw says:

"I am of the opinion, with some eminent critics, that we have in these verses direct intimation and express authority for the change of the Sabbath (from the seventh to the first day of the week). 'There remaineth, therefore, a sabbatism (or the keeping of a sabbath) to the people of God; for he that is entered into his rest, he also has ceased from his own works, as God did from his.' The word in the original, translated *rest*, is σαββατισμος, being different from the word so translated throughout the whole of the preceding and subsequent context, which is

καταπαυσις. I am perfectly satisfied as to the meaning of the passage, as an intended and explicit declaration of the change of the Sabbath."

In this the learned divine is perfectly satisfied that the passage which perpetuates Sabbath-keeping authorizes a change of Sabbath-keeping; and this too without any intimation of the kind in the text or in any other text. He was doubtless led to this opinion from the extensive practice of the church.

Our own conclusion is, that if Sabbath-keeping remains to the people of God, the Sabbath remains to the people of God. The tense of the verb *remaineth* is present, not future. The Greek *απολειπεται,* translated *remaineth*, is the present indicative of the passive voice. On this passage, Robinson, in his Greek Lexicon of the New Testament, gives the definition "to be left." We have then the exact rendering, "there is left therefore a keeping the Sabbath to the people of God." A very clear declaration of the perpetuity of the Sabbath to the church. This is also in harmony with the teachings of Christ and his apostles.

ARK OF TESTAMENT IN HEAVEN.

REVELATION 11: 19.

"And the temple of God was opened in heaven, and there was seen in this temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Scenes similar to those described here also attended the delivery of the ten commandments at Sinai. The law delivered on that occasion was deposited in the ark of the testimony. In the temple at Jerusalem that ark was deposited, with its sacred contents, in the Holy of Holies, over which the symbol of the divine presence rested. The opening of the temple of God in heaven, disclosing the ark of the testament, was in connection with giving "Reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great." The circumstances all indicate that the ark of his testament appearing had its bearing on the decisions of that time. Thus the fundamental law of God's government formulated at Sinai, and enforced by Jesus Christ in his kingdom, was seen, evidently as a basis of final decision, in the temple of God in heaven. At that eventful time the Revelator saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of

those things that were written in the books, according to their works. Rev. 20 : 12. Reference is evidently here had to the gospel of Jesus Christ as the book of life, and to the law deposited in the ark of the testimony, written on two tables (books) of stone.

COMMANDMENTS OF GOD.

REVELATION 12 : 17; 14 : 12; 22 : 14.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The commandments of God, in these passages, can have no significance, only as they refer to the ten commandments, the moral law, as there is no other code to which they can appropriately refer. They are associated with the faith and the testimony of Jesus. In his first sermon, Jesus Christ declared the law perpetual, forbidding the breaking of the least of the commandments. By his Spirit he now confirms their perpetuity in the last struggle between his people and the powers of darkness. In the closing chapter of this last book to the churches, Jesus

declares his blessing on the doers of his commandments, referring to the Lord God of the holy prophets. These passages carry the commandments of God without abatement or change of the smallest letter, or point of letter, through the last message divinely given to the people of God. The caution given by the Spirit against adding to or taking from the words of the prophecy of this book should be most carefully applied to this last message, and to all other testimonies of God's Word. And, finally, let the reader heed the words of wisdom. "Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

TIME OF CRUCIFIXION.

"And they crucified him, and parted his garments, casting lots hat it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." Matt. 27: 35.

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Matt. 27: 45, 46.

"When the even was come, there came a rich man of Arimathæa named Joseph, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to

be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." Matt. 27: 57–60.

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." Matt. 27: 62, 63.

"And it was the third hour and they crucified him." Mark 15. 25. "And when the sixth hour was come, there was darkness over the whole land until the ninth hour." v. 33. "And Jesus cried with a loud voice and gave up the ghost." v. 37. "And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus." vs. 42, 43. "And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre." v. 46.

"And when they were come to the place, which is called Calvary, there they crucified him." Luke 23: 33. "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour." v. 44. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." v 46, "And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just; (the same had not consented to the counsel and deed of them:) he was of Arimathæa, a city of the Jews; who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus, and he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never before man was laid. And that day was the preparation, and the sabbath drew on." vs. 50–54.

"And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King." John 19: 14. "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him." . . . vs. 17, 18. "And he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the

bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away." v. 30, 31. "And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus." v. 38. "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand." v. 40–42.

"And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Luke 23: 56.

From these statements by all the Evangelists, we have a clear statement of the time of crucifixion and burial. Mark's statement of the time of crucifixion differs slightly from the others as to the precise hour of crucifixion. He fixes it at the third hour. The others speak of the sixth hour, from which to the ninth hour darkness reigned over all the earth. The precise hour in which he died may not be certainly fixed. It was from the third to the ninth hour. By the ninth hour he was dead. After that his body was taken by Joseph of Arimathæa, assisted by Nicodemus, and laid in the sepulchre. After the ninth hour there remained but three hours before the commencement of the Sabbath. "The Sabbath drew on," "the even was come," indicate that the burial was at the closing of the day.

The day in which these scenes transpired

was the preparation of the passover, as all the Evangelists testify. The passover occurred on the fourteenth day of the first month, at evening. The day following was the first day of the feast of Unleavened Bread, and was a day of holy convocation, called also a sabbath day.

The day following the crucifixion was a sabbath, as three of the Evangelists testify. John being more exact than the others, says, "for that sabbath day was an high day." This agrees with the first day that followed the passover, a day of holy convocation. At this feast all the males were required to appear before the Lord. It was one of the three feasts at which this appearance was required. It was the holy convocation day of this feast, emphatically *an high day*. As this first day of the feast of Unleavened Bread occurred always on the fifteenth day of the month Abib, it might or might not have been on the weekly Sabbath. There is no evidence that fixes it on that day. It is associated by all the Evangelists with the passover which occurred the evening before this festival sabbath, the holy convocation day of Unleavened Bread.

The action of the women (Luke 23: 56) at first sight would seem to indicate that the weekly Sabbath immediately followed the burial. A fuller examination shows that it did not immediately follow. The burial was at the close of the

day. The sabbath following the passover was at hand. There was not time to prepare spices and ointments before it commenced. The law of the holy convocation day said, "Ye shall do no servile work therein." They were prohibited by this law from doing it on that day. It was not, therefore, done till that day had passed, and yet it was done before they had rested the Sabbath-day according to the commandment.

The Scriptural evidences show that an annual sabbath immediately followed the crucifixion. That annual sabbath occurred annually on the fifteenth day of Abib, and might in a few years occur on any and all of the days of the week. The time of the visit of the women to the sepulchre determines more than anything else what day in the week the crucifixion took place. Please notice it in connection with the three days, and third day of entombment.

TIME IN THE SEPULCHRE.

THREE DAYS.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40.

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." Matt. 27: 62, 63.

"And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." Mark 8 : 31.

The scribes and Pharisees desired a sign from Jesus. He replied, "There shall no sign be given to it but the sign of the prophet Jonas." He then gave the sign that the Son of man shall be three days and three nights in the heart of the earth, as Jonas was three days and three nights in the whale's belly. This definite three days and three nights cannot mean less than the full time stated. By so much as it is lessened is the proof lessened that Jesus was the Son of man. If the time of his entombment had not been complete according to the sign he gave, they would have been justified in saying he is an impostor, for his own sign has failed.

"After three days I will rise again" (Matt. 27 : 63), "After three days rise again" (Mark 8 : 31), are unequivocal expressions, giving the complete three days before the resurrection. Relative to the transfiguration, Matthew and Mark use the expression, "After six days." Matt. 17: 1, Mark 9: 2. Of the same event Luke says, "about an eight days after." Luke 9: 28. "After six days" would be seven. "About an eight days" signifies not quite eight, but nearly that, or seven. The conclusion is easy and the harmony is complete. So also, "three days and three nights," and "aft-

e three days," mean nothing less than the full time specified.

THIRD DAY.

"From that time forth began Jesus to shew unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16: 21.

"And they shall kill him, and the third day he shall be raised again." Matt. 17: 23.

"Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." Luke 9: 22.

"And the third day he shall rise again." Matt. 20: 19.

"And after that he is killed, he shall rise the third day." Mark 9: 31.

"And the third day he shall rise again." Mark 10: 34.

"And the third day he shall rise again." Luke 18: 33.

"And the third day rise again." Luke 24: 7.

"And to rise from the dead the third day." v. 46.

Here are nine passages in which "third day" is used in reference to the resurrection. Do these contradict the passages that say "three days and three nights" "and after three days"? Is there a want of harmony between them? It is impossible to bring "after three days" inside of three days. The third day properly comprehends the whole of it. It is equal then to three days. At

the completion of the third day he should rise. The "three days and three nights" of Matt. 12: 40 would be complete at the close of the third day. If the resurrection took place at the close of the third day, or immediately after the "three days," the difference in time would be imperceptible, and all these statements would harmonize. To say that the Saviour was in the sepulchre one full day, two nights and parts of two days only, might agree with the "third day" in a limited construction, but would not agree with "three days and three nights," or "after three days." Such an interpretation would not harmonize the several passages; but while giving the third day its full limits to its completion would harmonize them all. There is then no contradiction or want of harmony in these passages, as they all by legitimate construction express the full time of three days.

The most definite statement of the time Christ should be in the sepulchre is the one he gave to certain of the scribes and Pharisees. Matt. 12: 40. The fulfillment of this prophecy would be the proof that he was the Son of man. This declares he shall be "three days and three nights in the heart of the earth." "Third day," and "after three days," without any violence to the construction agree with this specific statement of time. The only specific time named is the one

with which all the rest must agree, and do agree. The only objection to this interpretation is the supposition that Christ was entombed just at the close of Friday, and rose early on Sunday morning, occupying the grave one whole day, a small part of two days and two nights. This is irreconcilable with "three days and three nights," and "after three days." Any interpretation that involves such contraditions cannot be a true expression of the words of Jesus, or the history of the occurrence named.

As a justification, it is said by critics, that a part is taken for the whole, *i. e.*, that a part of a day is taken for the whole day. That one hour of the day is taken for the whole day, and therefore a fraction of Friday and a fraction of Sunday are taken for two days. If a part is taken for the whole, then the third day may be taken for three whole days. And thus all the passages that contain the "third day" should be taken for three full days. A close examination of the history of the crucifixion and of the resurrection will not contradict such an interpretation.

If a part of a day may be taken for the day legitimately, then a part of the Sabbath-day will answer for the whole of it. The small fraction of it equalling the time from the entombment till night, or the part of first day till the supposed time of resurrection would be all that need be

kept holy. This would make the keeping a fraction of the Sabbath-day holy as good as keeping it all holy. The conclusion being absurd, though legitimate from the proposition, is proof that the proposition that a part of a day is taken for the whole of it is also absurd. A cause that needs such an argument for its support is not worth supporting. If Jesus was not three full days and nights in the heart of the earth, then his sign that he was the Son of man failed, and the scribes and Pharisees would be justified in rejecting him.

TIME OF RESURRECTION.

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Matt. 28: 1–6.

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? and when they looked, they saw that stone was rolled away: for it was very great. And entering into the

sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." Mark 16: 1–6.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16: 9.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee." Luke 24: 1–6.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed." John 20: 1–8.

The Evangelists' statements of the visits to the sepulchre are different in persons and times, but not contradictory.

Matthew's statement is, "In the end of the sabbath," for time; and Mary Magdalene and the other Mary for persons.

Mark's statement is, "Very early in the morning, at the rising of the sun," for time; Mary Magdalene, Mary the mother of James and Salome, for persons.

Luke's statement is, "The first day of the week, very early in the morning," for time; and the women which came with him from Galilee, for persons.

John's statement is, "The first day of the week, when it was yet dark," for time; and Mary Magdalene for person.

The circumstances connected with the visit are also different, but not contradictory. In Matthew's statement, Mary Magdalene and the other Mary came *to see* the sepulchre.

In Mark, Mary Magdalene, Mary the mother of James and Salome *had bought* sweet spices that they might come and anoint him.

The women from Galilee brought the spices which they *had prepared*, according to Luke.

Mary Magdalene came alone, according to John. She then ran and called Peter and John, who also ran in haste to the sepulchre.

The order of the visits: Mary Magdalene and the other Mary in the end of the Sabbath; Mary Magdalene while it was yet dark; the women

from Galilee very early in the morning; Mary Magdalene, Mary the mother of James and Salome, at the rising of the sun.

Mary Magdalene is in each of these visits. She went in the end of the Sabbath to see. The circumstances then led her to go again before daylight. She ran and called Peter and John. She then joined the women of Galilee, who were coming with the spices they had prepared, very early; and at the rising of the sun she joined the three women who had bought sweet spices. These four visits of hers from sunset to sunrise, are consistent with her ardent love. She had been forgiven much, she loved much. There seem some difficulties in her conduct, in connection with these visits; but they may be occasioned by the wonderful excitement of the occasion. All these difficulties are not so hard to reconcile, as the visit in the end of the Sabbath and at the rising of the sun the next morning, in the effort to make but one visit. As the exact time of the visit or visits has no special significance in fixing the time of the resurrection, it is easier to take the visits in the order of their occurrence as showing the great interest of the women in the Saviour they loved, and in the tomb where he was laid, till that interest culminated in beholding him alive from the dead.

The assurance of the resurrection was the great

result of visiting the sepulchre. The first object was to see; the next was to embalm the body; the next event was astonishment at the empty tomb; and the final result seeing Christ alive.

In all these visits there is no intimation of the time when Christ rose. The angel said to the Marys, in the end of the Sabbath, "He is not here: for he is risen as he said." To the two Marys and Salome, at the rising of the sun the next morning he said, "Be not affrighted, ye seek Jesus of Nazareth which was crucified. He is risen, he is not here." To the Galilean women, very early in the morning, he said, "Why seek ye the living among the dead? He is not here; but is risen." Mary Magdalene, while it was yet dark, ran and called Peter and John, saying, "They have taken away the Lord out of the sepulchre." Peter and John, coming in haste, saw only the linen clothes and the napkin. The body was not there. Finally, Mary saw him in person when he had said to her, "Mary," as she stood weeping near the tomb. The empty sepulchre seen by so many, the voice of the angel, "He is not here, he is risen," and finally the voice of the living Jesus all testify that the crucified, entombed Jesus rose a conqueror over death and the grave.

The fact only of the resurrection is established by these scenes. Every look showed an

empty sepulchre. The voice of the angel repeated to all, "He is risen." The time of that event is not named. In the end of the Sabbath the announcement was, "He is risen." The best possible method of determining the time is to take his prophecy of "three days and three nights in the heart of the earth," and the fact of his interment near the close of the day of the passover, and Matthew's statement "in the end of the Sabbath." The passover occurring always on the fourteenth of the month at even, could not occur regularly on any specific day of the week. It may therefore have occurred on the fourth day of the week and the "three days and three nights in the heart of the earth" would be complete on the seventh day of the week, at the same time of the day that Joseph laid him in the tomb. This would correspond with the time when there was a great earthquake, and the angel descended from heaven and rolled back the stone from the door, and sat upon it. In connection with these events, the two Marys came, and were informed, "He is risen."

This interpretation would make good his test that he was the Son of man, by being "three days and three nights in the heart of the earth." There is no other event named as having any connection with the time of his resurrection. Nor is there any passage that attaches

any importance to the time or day of his resurrection.

On the several visits to the sepulchre, we give the criticisms of Rev. J. W. Morton, one of the primary revisers of the Bible Union. He says:

1. "There were, at least, five different visits to the tomb subsequent to the resurrection. We know these visits to have been different. First, because they are represented to have taken place *at different times.* Second, because they were attended by *different circumstances.* 1. Mary Magdalene and the other Mary (probably the mother of James) came *to see the tomb*, οψε σαββατων, just at the close of the Sabbath (which was, according to the Jewish law, between sunset and dark), τη επιφωσκουσῃ, as it was beginning to shine (spoken of the moon and stars—see Luke 23: 54 —*Grotius*) towards the first [day] of the week. See Matt. 28: 1. Neither of the other three Evangelists makes any mention of this visit. Some have tried to show that οψε may mean *after* and that επιφωσκουσῃ is here spoken of the *morning twilight;* but the latter supposition is entirely gratuitous since Luke undoubtedly uses this verb of the *evening twilight*, and, as to the former, the quotations from the classics intended to prove it are by no means satisfactory to the point; and even if they were, no judicious critic would assign to a word an unusual meaning on the authority of a half-dozen rare exceptions, unless actually driven to it by the context. 2. The next morning, the first [day] of the week, Mary Magdalene made a second visit to the tomb,

σκοτιας ετι ουσης, before daylight, or while it was still dark. This time she was alone, and came thus early, *probably*, in consequence of her eagerness to ascertain the truth of the resurrection, of which she had vainly tried to persuade the other disciples the evening before. She did not stay long this time; but ran to tell Peter and John what she had seen. (*See passage under consideration.*) No other Evangelist gives any account of this second visit. 3. Peter and John (see John's narrative as above) immediately after the arrival of Mary Magdalene with the news of his resurrection, started for the tomb. At what hour they arrived, we are not precisely informed; nor can we say positively whether this visit was contemporaneous with any other; but the strong probibility is that they did not arrive till after daylight, since they looked into the tomb and saw what it contained (v. 5–7); and they probably lingered about the place till all the disciples except Mary Magdalene were ready to go home again. This third visit also is recorded only by John. 4. Not long after the departure of Mary Magdalene, as mentioned above, and probably soon after the arrival of Peter and John, ορθρου βαθεος, in the dark of the morning (Luke 21: 1), the women who had prepared spices and ointments before the previous Sabbath (Luke 23: 56) came to the tomb, bringing those spices, for the purpose of embalming him. Who these women were, is not particularly mentioned by Luke. The two Marys were not then with them, as appears from Mark's narrative. See below. Luke is the only Evangelist who mentions this visit of the women. 5. A little later, αναστειλαντος του

ἡλιου, after-sunrise (at-sunrise), Mary Magdalene (who had by this time returned from delivering her message to Peter and John) made her third visit to the tomb being accompained by Mary the mother of James and Salome. They also brought *their* spices and ointments and now probably joined the other women mentioned by Luke. This was the last visit of which we have any account, and is recorded only by Mark. Now as regards these five visits, I think we may safely challenge any one to point out a single discrepancy in the various narratives.

2. "The resurrection of our Lord did not, as is commonly supposed, take place on the morning of the first day of the week; but in the evening of the Sabbath, probably (for the precise moment is nowhere stated) at the very close of the day of rest, and just before the arrival of the two Marys, who came to the sepulchre, *οψε δε σαββατων τη επιφωσκουσῃ εις μιαν σαββατων*, at the precise point that separated between the last and the first days of the week. *He was risen when they arrived;* and his resurrection was probably simultaneous with the great earthquake which had taken place on their arrival. The Marys were not, as Alford contends, 'witnesses of the earthquake;' for *εγενετο* (there was) is *indefinite past*, as also *απεκυλισε*, while *εκαθητο* is *imperfect*, showing that when the women arrived the angel, who rolled away the stone, *was sitting upon it;* which implies that the earthquake had already taken place, if, as admitted, the *σεισμος* 'was the sudden opening of the tomb by the descending angel.' (Alford.) *Matthew is the only one of the Evangelists who gives us any account of the circumstances im-*

mediately attending the resurrection. No other writer mentions the earthquake, no other brings to view the very angel who rolled away the stone, in the immediately subsequent act of sitting upon it. Mark, in reference to this point, says merely, 'And looking up they (the women) see that the stone, (*αποκεκυλισται, perfect*) *has* (had) *been rolled away.*' 'He (Jesus) was raised (*ηγερθη, aorist*), he is not here.' Luke says, 'And they found the stone (*αποκεκυλισμενον, perfect*) *having been rolled away* from the tomb.' 'He (Jesus) is not here (*ηγερθη, aorist*), *he is raised.*' John merely says, 'And she (Mary Magdalene) seeth the stone (*ηρμενον, perfect*) *having been taken away.*' Now compare these statements with that of Matthew: 'And behold there was a great earthquake; for an angel of the Lord, coming down from heaven, approaching, rolled away the stone, and was sitting (*imperfect*) upon it.'

"I have already admitted that there may be difficulties in the interpretation of the various parts of these narratives. There are only two of these that I deem it necessary to notice in this place.

"1. Why, it is asked, did Mary say to the angels, on the morning of the first day of the week (John 20: 13), 'They took away my Lord, and I know not where they laid him,' if she had seen him alive after his resurrection, the evening before, as is recorded in Matt. 28: 9? I admit that this is a difficulty; but, as was before remarked, there is here no discrepancy between Matthew and John. It would be easy, indeed, to magnify the difficulty by inquiring further, why did Mary Magdalene say, 'They took away my

Lord, and I know not where they *laid him*,' after she had been told 'he was alive'? The 'two men' (Luke 24: 5–7) had said to her, and certain other women, 'Why are ye seeking the *living* with the dead? He is not here, but was raised. Remember how he spoke to you, being yet in Galilee, saying, It is necessary that the Son of man be betrayed into the hands of sinful men, and be crucified.' Did she not know from the positive testimony of angels that he was alive? If I am not mistaken, the solution of this difficulty is not so difficult as might, at first, be imagined. The key is furnished by John (20: 9), 'For they did not yet know the scripture that he must rise from the dead.' Mary Magdalene had, indeed, seen Jesus the evening before, while returning from her first visit to the tomb; but when she told the circumstance to the other disciples, they did not believe the reality of it, and, no doubt, would have persuaded her that she had merely seen a vision. In fact, according to Matt. 28: 18, even after the eleven disciples, subsequently, had seen and worshiped him in Galilee, '*some still doubted*.' Now, while we may find it very difficult to understand why the disciples were so slow of heart to understand these things, the fact is incontestible, and, being admitted, accounts for the singular conduct of Mary Magdalene, and, therefore, clears up the difficulty.

"2. The supposition that the resurrection took place in the evening of the Sabbath, it is said, renders it impossible that the Lord should have been in the tomb even part of three days. Therefore the Scriptures could not have been fulfilled in his resurrection at that time. I apprehend

that this difficulty is only imaginary; and will reply to it in three particulars. (1) The most definite prophecy on record, in relation to the time that he was to lie in the grave, is that uttered by himself (Matt. 20: 40), 'For as Jonah was in the belly of the sea monster three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights.' Now it is generally held to be incontestible that our Lord was crucified on the sixth day of the week (Friday), and was buried in the evening of the same day. From that time till the morning of the first day, when, it is admitted by all, he *was risen*, would be, *at most*, only one day and a very small portion of another, with two nights, so that the common computation lacks one night and nearly two days of making the time that he was in the heart of the earth equal to *three days and three nights*, which it should have been, according to the prediction cited above. Now, even supposing that it were the legitimate object of the interpreter to reconcile history with prophecy, would it be worth while to force upon Matthew's narrative an unnatural construction for the purpose of postponing the resurrection a few hours, when, after all, we should lack one night and nearly two days of effecting the proposed reconciliation? Or should we, by this means, succeed in satisfying the less definite prediction such as, 'After three days I will rise again;' 'and the third day rise again;' would there be any real gain, while the most definite and unequivocal of all these predictions would remain unalterably opposed to our interpretations? I take it for granted that, if language is of any

use at all, in conveying ideas, *three days and three nights* include the whole of three diurnal revolutions of our planet. But it is not the business of either historian or interpreter to fulfill prophecy neither of whom has a right to misrepresent the facts of history for the sake of making them agree with any prediction whatever. I confess that, on the supposition that the burial of our Lord took place on the evening of the sixth day and his resurrection on the morning of the first day of the week, I find it impossible to reconcile the facts with the prediction above referred to, as though it were admitted that he rose in the evening of the Sabbath, or seventh day of the week. But (2) there is no evidence that our Lord was crucified on the sixth day of the week. All of the Evangelists agree that the day that followed the crucifixion was the *Sabbath;* but we are nowhere informed that it was the seventh day of the week. We know from the commandment (Lev. 23: 6, 7) that the fifteenth day of the first month was a sabbath of rest, being the first day of Unleavened Bread, and we also know that *this* was the fifteenth day of the first month; and, therefore, that it was the first day of Unleavened Bread; but what day of the week it was, we know not. That sabbath was *annual* not *weekly,* and happened sometimes on one, sometimes on another day of the week; and there is positively no evidence that, in that year, it was coincident with the weekly Sabbath We have, therefore, no historical *data* furnished by the Evangelists, from which we can determine whether the resurrection was, or was not, in accordance with the predictions touching that event. Since,

however, the Apostle informs us that he arose the third day, 'according to the Scriptures' (1 Cor. 15: 4), we may conclude that his body was literally *three days and three nights* in the tomb. Taking this, then, as the basis of our calculation, and applying it to Matthew's narrative, we arrive at the conclusion that the body was put into the tomb in the evening of the fourth day of the week (Wednesday), while the following day (Thursday) was the paschal sabbath, the first day of Unleavened Bread. This calculation brings us to the same hour of the evening when Luke represents the burial to have taken place; for it is evident that the disciples hastened with their labor, in order that the body might be put into the tomb before the Sabbath which (*επεφωσκε*, *imperfect*) 'was beginning to shine.'"

FIRST DAY OF THE WEEK.

MATTHEW 28: 1.

"In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to the sepulchre."

Οψε δε σαββατων is rendered *in the end of the Sabbath*, which is nearly literal. The adverb *οψε* occurs but three times in the New Testament. In Mark 1 1: 19, it is rendered "even," "when even was come," signifying the commencement of evening. In Mark 13: 35, it is rendered "at even," which also signifies the same. The end of the day, and

the commencement of evening following, are as nearly as possible identical; the close of the one is the commencement of the other. The Bible Union renders *οψε* by "late in;" Meyer gives, "Late upon the Sabbath;" Lange, "But about the end;" Robinson, in Lexicon of Greek Testament, gives, "At the end of," "at the close of," "late," "late evening," "at the end of the Sabbath;" DeWette and others, "After the Sabbath had ended;" Bloomfield, "After the Sabbath." While seeming to differ, critics substantially agree, as some begin where the others end.

Dr. Schaff, in a foot note on Lange, says: "The usual translation of *οψε* (*sero*) *σαββατων* is, *toward the end of the Sabbath*, or *late in the Sabbath*, meaning the closing period, near the end, but still during the Sabbath; compare *οψε της ἡμερας*, *late in the day*, *οψε της ἡλικιας*, *late in life;* Vulgate, *vesperi sabbati;* Beza, *extremo sabbato;* Tyndale, *the sabbath day at even;* Coverdale, *upon the evening of the sabbath holy day;* Cranmer, Genevan and Bishops versions, *in the latter end of the sabbath day.*"

As it began to dawn—*επιφωσκουσῃ.* This word occurs but twice in the New Testament. In Luke 23: 54, *επεφωσκε* is rendered, "drew on" in the sense as given by Robinson, "to begin." Of Matt. 28: 1, he says, "Trop. of the Jewish day beginning at sunset." Casaubon, an eminent critic and theologian at Geneva, in the six-

teenth century, says the word is used properly of the first appearing of the heavenly bodies. This is in harmony with a Jewish custom to begin the day with the first appearing of the stars. The "drew on" of Luke, and the "beginning to dawn" (of the stars), would make the *επιφωσκουσῃ* of Matthew follow the *οψε*, late in the Sabbath, and not the dawning of sunlight. This would also be in agreement with the Scriptural method of beginning the day at or near sunset.

Toward the first day of the week—εις μιαν σαββατων. This translation is constructive by metonymy, and not literal; and is also contrary to Jewish custom. The Jews measured time by the Sabbath, and not by the week; *μιαν σαββατων* is an instance of the kind. A literal translation one (day) of or from the Sabbath, would exactly agree with their method of counting the days. The word week does not occur in the New Testament, except as a constructive rendering by metonymy of *σαββατον*. This rendering is misleading, as it substitutes week for Sabbath, and leaves out the Sabbath idea, which the Jewish method made central in their division of time. A constructive rendering is admissible where it does not alter the sense of the inspired Word. In this case it does alter the sense. *Week* and *Sabbath* are not synonymous words. Week means seven days; Sabbath means

only one day of the seven days. The common version conforms to our custom of numbering by days of the week, as first day of the week, second day of the week, and thus through the week. The Jewish method was Sabbath, one day of or from the Sabbath, two days of or from the Sabbath; or with the numeral adjective, Sabbath, first day of or from the Sabbath, second day from the Sabbath, and so on till the Sabbath was reached again. Bishop Tornander, of Sweden, in all cases translates "first day after the Sabbath."

In the common version the phrase "first day of the week" occurs eight times. In each of these cases week is substituted for Sabbath, in the rendering, leaving out the Sabbath idea that the original contained. There is also in this text a change of *one* for *first*. The feminine form of the numeral adjective εἷς is used in the New Testament seventy-seven times. It is never rendered *first*, except in the passages where σαββατον is rendered week, save in one case only; μια, *one*, and πρωτος, *first*, are not used interchangeably; μια is feminine in form and πρωτος is masculine. The substitution of *first* for *one* in this passage is without good authority, and conveys a wrong impression to the common reader.

The word σαββατων occurs twice in this

passage. In one case it is rendered *Sabbath*, and in the other, *week*. There is nothing in the construction or sense of this passage that requires this change in rendering the same word. With all the damage of these constructive and arbitrary renderings, there is nothing gained. They do not fix the time of the resurrection of Christ. The time that Mary Magdalene and the other Mary came to see the sepulchre is the only point named or contained in the passage.

In view of all the facts in this case, we are constrained to adopt a literal rendering of this passage as most fully and clearly expressing the intention of the writer. "In the end of the sabbath, as one day of (from) the Sabbath began to draw on, came Mary Magdalene and the other Mary to see the sepulchre."

The word σαββατον, in its different forms, is used in the New Testament sixty-nine times. It is rendered Sabbath sixty times. Nine times by metonymy *week* is substituted for *Sabbath*.

Πρωτος (*first*), in its different forms, is used in the New Testament one hundred and sixty times, and in no case is rendered *one*.

MARK 16: 1, 2.

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun."

Της μιας σαββατων is here rendered *first*

day of the week. For the rendering of this phrase, see Matt. 28: 1, on εις μιαν σαββατων. *Μιας* is the feminine form of the adjective *εἷς, μια, ἑν*, with the definition of *one.* *Σαββατου,* genitive singular, occurs in the first verse, and is rendered *Sabbath.* *Σαββατων*, genitive plural, occurs in the second verse, and is rendered *week.* In the New Testament, the singular and plural forms of *σαββατον* are used interchangeably. There is no good reason why it should be rendered *Sabbath* in the first verse, and *week* in the second.

This passage proves the perpetuation of the original Sabbath to this time. The Sabbath is immediately followed by the first day of the week, according to Mark's statement. With this Matthew's statement agrees, that the first day of the week followed immediately after the end of the Sabbath. These two statements show that the Sabbath was not lost or changed to God's people before the resurrection of Christ.

The visit to the sepulchre was made early in the morning at the rising of the sun by Mary Magdalene, Mary the mother of James, and Salome. They came with the spices they had bought to anoint the body of Jesus, having no idea of his resurrection when they came—so far as Mary the mother of James, and Salome were concerned.

MARK 16: 9–11.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast sever devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not."

In this passage we have πρωτη (*first*) σαββατου, instead of μια (*one*). This does not materially alter the sense. It should be rendered by first (day) of the Sabbath, or from the Sabbath, instead of, as in all the other cases, one day of or from the Sabbath. Both forms of expression were common among the Jews. The expression "was risen," from αναστας, *second aorist participle*, has the sense of a past action. The adverb πρωι (*early*) properly, from the construction, qualifies εφανη (*appeared*) instead of αναστας (*was risen*). The punctuation, which has been added since the text was written, may mislead, so as to make *early* qualify *was risen*, and thus leave the impression that Jesus rose early the first day of the week. But this punctuation would rather show that he *was risen* when it was yet early, and if this *early* signifies the beginning of the day, it places the resurrection even before the beginning of the day, for he was risen early How long he had been risen is not specified.

If πρωι (*early*) qualifies εφανη (*appeared*), the statement of Mark would agree with the

statement of John, that he revealed himself first to Mary Magdalene. John 21: 16. The passage really gives the time of appearing to Mary Magdalene, and not the time of the resurrection.

LUKE 23: 54–56; 24: 1.

"And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."

In this passage we have σαββατον rendered *Sabbath*, and σαββατων rendered *week*. This visit was made early in the morning, by the women from Galilee, bringing the spices which they had prepared. They prepared these before they rested the Sabbath-day according to the commandment. The sabbath that immediately followed the preparation "drew on." The επεφωσκε, rendered *drew on*, is defined by Dr. Robinson in this passage *to begin*. This would leave no time to prepare spices and ointments before it began. It could not, therefore, have been the weekly Sabbath, for they did prepare spices and ointments, and then rested the Sabbath-day according to the commandment. The sabbath following the preparation, and the Sabbath of the commandment were not identical. The first day of Unleavened Bread, called

"day of the holy convocation," and by John, "an high day," and also "sabbath," immediately followed the preparation. Servile labor was forbidden on that day; they, therefore, could not have prepared them till after it had passed. But they did prepare them before the Sabbath of the commandment came. (See on Time in Sepulchre.)

JOHN 20: 1–4.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre."

For μια των σαββατων, here rendered *first day of the week*, see Matt. 28: 1. This visit of Mary Magdalene was made (σκοτιας ετι ουσης) *when it was yet dark*. In the end of the Sabbath she had visited the sepulchre with the other Mary. The circumstances of that visit quickened her anxiety to renew the visit. Hence, before daylight the next morning, she again visited the tomb. The impressions of the first visit were confirmed. The sepulchre was empty. In great haste she ran to inform his disciples. Peter and John at once started and ran to the tomb, and found it empty. Mary, on coming up,

stood without, weeping. Soon Jesus revealed himself to her, calling her "Mary." This is the first time on record in which he made himself known to any one, after his resurrection. This agrees with Mark's statement, that he appeared first to Mary Magdalene. Mark 16: 9. "Very early in the morning the women from Galilee came bringing the spices they had prepared." Luke 24: 1. At the rising of the sun, Mary Magdalene, Mary the mother of James, and Salome came, with the sweet spices they had bought. At each of these five visits the sepulchre was found empty, with no intimation at what time Christ arose.

JOHN 20: 19.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Here again μια των σαββατων is rendered *first day of the week*, instead of *one day of* (*or from*) *the Sabbath*, as both the language of the Greek and the custom of the Jews call for.

This meeting is the one referred to in Luke 24: 33, to which the two disciples that saw Jesus at Emmaus came, and told what they had seen. It is also the one named by Mark 16: 14, in which Christ appeared and upbraided them with their unbelief and hardness of heart because they

believed not them which had seen him after he was risen. They were taking the evening meal —"as they sat at meat," as Mark renders it. "The doors were shut for fear of the Jews," as given by John.

Christ appeared first to Mary Magdalene. After that he appeared to Cleopas and another disciple, and still they believed not that he was risen. He now appears to the assembled disciples, and shows unto them his hands and side. They then believed that he was risen from death, and rejoiced. He then imparted to them the Holy Spirit and gave them power over sin.

There was still one of the twelve that believed not, and he refused to believe except he could see and touch the wounds made in him on the cross. They were all slow of heart to believe his resurrection, because they understood not what the prophets had spoken of him, and how Christ ought to have suffered these things and to enter into his glory. They could not have assembled in honor of an event that they did not believe had transpired.

JOHN 20: 26 28.

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand,

and thurst it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God."

The only event named in connection with this meeting was removing the doubts of Thomas, by Jesus, according to the method Thomas had made indispensable—seeing and handling his wounds. The time of the meeting is after eight days from the meeting named in verse 19. This is commonly supposed to be on the next first day of the week. By counting each first day with the intervening days eight days would be made. But the qualifying preposition, *μεθ'* (*μετα*) stands before the words *ημερας οκτω, eight days*, qualifying them. This preposition, when used of succession in time, with a noun of time, is rendered *after*, as in Matt. 17: 1, *μεθ' ἡμερας ἑξ, after six days;* Matt. 25: 19, *μετα δε χρονον πολυν, after a long time;* Mark 8: 31, *μετα τρεις ἡμερας αναστηναι, after three days rise again;* Acts 12: 4, *μετα το πασχα αναγαγειν, after Easter* (*the Passover*) *to bring forth.* See also Acts 28: 11, Gal. 1: 18, and others. These all show that *μετα* (*after*) refers to a time following the specified time; *μεθ'* (*μετα*) *ἡμερας οκτω,* of this text, therefore, refers to a time after the specified eight days, and therefore could not mean the next first day of the week. Besides this, the text refers to only one object, and that was the doubt of Thomas. Any other inference is unphilological and worthless.

Του Σαββατου.

"I fast twice in a week." Luke 18: 12.

The Greek is *Νηστευω δις του σαββατου.* A literal translation would be, *I fast twice of a Sabbath.* Our translators have given a constructive rendering by metonymy, substituting *week* for *Sabbath.* Sabbath, and not week, was, to the Jews, the measure of the seven days. Their method of reckoning time was, Sabbath, one day of the Sabbath, two days of the Sabbath; or first day of the Sabbath, second day of the Sabbath, till the return of the Sabbath again. To them one day of the Sabbath was one day after the Sabbath. The expression "I fast twice of a Sabbath" conveyed the idea of two fasts after the Sabbath before the next Sabbath. This form of expression retained the Sabbath idea as the measure of time. These fasts were on the second and fifth days after the Sabbath, according to Epiphanius and the Rabbins. The English version leaves out the Sabbath idea, and thus does injustice to the Greek and to the Jews in their method of reckoning from the Sabbath, and not by the week.

Each time the word week is used in the New Testament it is from *σαββατον. Week* is a constructive and not a literal rendering. The translators were evidently governed by the com-

mon use in the English, and not by Scriptural or Jewish use.

ACTS 20: 7–12.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Troub'e not yourselves: for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted."

This passage shows a gathering of the disciples upon the μια των σαββατων, or *one day after the Sabbath*. The object of this coming together is also clearly stated, κλασαι αρτον, *to break bread*. Critics are divided in opinion whether the Lord's Supper or the evening meal is referred to. The same words, κλασαι αρτον, are used in the eleventh verse, where Paul broke bread and ate. The word is used when Christ fed the multitude and when he instituted the Lord's Supper, and when he sat at meat with the two disciples at Emmaus. The sense must be determined by the circumstances. If it was the common meal, there is no sacredness attatched to the time. If it was for the Lord's Supper it still remains to be shown that it belonged to Sabbath worship, and was limited to it.

The time of day was evening or night. Paul improved the occasion to preach a farwell sermon, and continued it till midnight. There were many lights in the upper chamber. He talked till break of day.

The evening of the first day of the week immediately followed the close of the Sabbath. At the close of the evening, at day break, Paul departed and went on foot from Troas to Assos, thus using the daylight of the first day of the week in traveling. The greater probability, generally accepted, that the breaking of bread was for the evening meal, and not the Lord's Supper, during the evening or night of the first day of the week, and the fact that Paul journeyed from Troas to Assos, starting at break of day, and going on foot a day's journey during the daylight of the first day of the week—leave little or no evidence that that day was observed as a Sabbath-day. It was a day of traveling, and not of sabbatizing.

1 CORINTHIANS 16: 1, 2.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

It is commonly claimed for this passage that the churches of Galatia and the church of Corinth were in the habit of observing the first day

of the week as a day of worship, or Sabbath. The collection called for is supposed to correspond with the custom of the churches in these times of taking collections in connection with public worship. The time for this is fixed upon the first day of the week. The inference is that the churches assembled on that day for worship, and at that assemblage took a collection.

The Greek for "upon the first day of the week," is κατα μιαν σαββατων. For the rendering of this, see on Matt. 28: 1. The Greek for "let every one of you lay by him in store," is ἑκαστος ὑμων παρ' ἑαυτω τιθετω θησαυριζων. A literal rendering would be, "each one of you, by himself lay away, treasuring up." Eminent critics have rendered it as follows: Campbell, Macknight and Doddridge, "Let each of you lay somewhat by itself, . . . putting it into the treasury;" Tyndale, "Let every one off you put a syde at home and laye uppe;" Greenfield, "by ones self, *i. e.*, at home;" Trench, *chez lui*, "at home;" Martin, Osterwald, De Sacy, (Fr.) *chez soi*, "at his own house," at home. The Vulgate and Castellio, *apud se*, "with ones self," at home; Luther, "by himself, at home;" Dutch, same as German; Spanish, "In his own house;" Portugese, "with himself;" Swedish, "near himself;" Douay Bible, "put apart with himself;" Sawyer, "put apart with himself;" Beza, "at home;"

Syriac Peshito, "lay aside and preserve at home."

These renderings do not indicate a public gathering, but an act performed at home. With this Grotius agrees in his statement, "The Jews made collections in the *week*, and distributed them on the Sabbath."

Schoet also says, "Every Jew who wished to be of any esteem, kept a certain purse, or little bag, in which he laid up alms."

Olshausen, Vol. 4, p. 401, says, "Certainly it may not be inferred from this passage that collections took place among the congregations on the Sabbath, for it was Paul's intention that each should make a suitable contribution at home."

Lange says, "at home." The phrase is, therefore, conclusive against the prevailing opinion that the collection was to be taken in the church. It was an individual and private affair.

Hodge says, "Let every one at home place, treasuring up, what he has to give. The words mean *to lay by himself*. The direction is nothing more definite than let him place by himself, *i. e.*, let him take to himself what he means to give. . . . We can no more change the meaning of παρ' ἑαυτῳ than we can the parallel phrases in the other languages. They are the idiomatic expressions for 'at home,' and honestly require that we should so interpret. This is the ren-

dering which even the ancient Syriac version gives it."

The manifest sense of this passage is, that each, at his home, should put aside what he would give for the purpose named. The circumstances do not call for its repetition. The time for doing it was one day of, or from, the Sabbath. This is all that is embodied in Paul's instruction to the church at Corinth.

LORD'S-DAY.

"I was in the Spirit on the Lord's-day." Rev. 1: 10.

"Therefore the Son of man is Lord also of the sabbath." Mark 2: 28, Matt. 12: 8.

"This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118: 24.

The first of these passages is claimed as proof that the first day of the week, sometimes called Lord's-day, is the Christian Sabbath. The other passages are used to strengthen this claim. The legitimate interpretation of these passages shows that they have a distinct meaning separate from this. A second and different meaning of the same passage cannot be legitimate. The language (Mark 2: 28) refers directly to the Sabbath God made, in the beginning. It cannot, therefore, apply to another.

The passage in Psalms refers to the day of

Christ's mission, as the context shows. It cannot therefore be separated from the whole and made to emphasize a single item of that mission These passages, therefore, add nothing as proof to the claim for Rev. 1: 10.

The writer of the Apocalypse also wrote the Gospel by John, about two years afterward. According to our common version of his Gospel, he calls the day following the Sabbath "first day of the week." If first day of the week and "Lord's-day" were synonymous with him, he gives no intimation of it. In the Gospel he uses "first day of the week" only, and in the Apocalypse "Lord's-day" only. As there is no evidence that he used them interchangeably, the evidence that they mean the same time fails. We must, therefore, depend on the passage in its inherent sense for its interpretation.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto

Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks," etc. Rev. 1: 9–12. This is followed by a particular description of the personage, "Son of man," who talked with him, to the 19 verse.

The whole period included in this vision is included in the "Lord's-day." It is called Lord's-day because this is the time in which the Lord will do all herein described. This use of the term *day* is somewhat common. "Your father Abraham rejoiced to see my day; he saw it and was glad." John 8: 56. "This is the day the Lord hath made, we will rejoice and be glad in it." Psa. 118: 24. The day or time of Jesus Christ is referred to in both places.

As soon as John was in the spirit he heard the voice. The same form is used in Rev. 4: 1, 2, "After this I looked and behold a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit, and behold a throne was set in heaven, and one sat on the throne." The expression in both these places, "I was in the spirit," means simply that the Spirit opened his vision to see things herein described.

A critical examination of the passage confirms and intensifies this manifest meaning of this passage as seen in its language. *Εγενομην εν πνευματι εν τη κυριακη ημερα.* *Εγενομην* is the second aorist of the verb *γιγνομαι*, with the sense of *was present.* *Πνευματι* is the dative of *πνευμα*, *spirit;* with the preposition *εν*, *in*, it is *in spirit.* *Κυριακη* is an adjective, from the noun *κυριος*, *lord*, with the sense of *lordly*, preceded by the preposition *εν*, *in*, and the article *τη*, *the*, defining it; *ἡμερᾳ* is *day*—altogether giving the expression, "I was present in spirit in the lordly day."

Πνευματι, in the common version, is translated by the proper noun, Spirit, meaning the Holy Spirit, instead of a common noun, as it is in the passage, meaning spirit.

The word *πνευμα*, from which *πνευματι* is formed, occurs about four hundred times in the New Testament. It refers to God or Christ about one hundred and fifty times. *Ἁγιος*, *holy*, precedes it about ninety times. In all these cases the capital letter is used less than ten times. This latter class includes nearly all that relate to the personal Holy Spirit. The others relate to the spiritual life, or power, of the person, either God, Christ or man, with which it stands connected in the text. The personal Holy Spirit is spoken of about ten times. When the definite

article precedes, the sense is specific. Without it the sense is general. In the passage considered we have πνευματι, in the dative case, without a capital letter, or an article defining it. Its true sense is therefore apparent. Having no capital letter, it does not mean the Holy Spirit. Having no article to define it, it means spirit in the general sense.

The word κυριος, in its different forms, is used in the New Testament seven hundred and sixty times. Its definition is *Lord*, *lord*, *master*, etc. When it refers to Christ or God, it commences with a capital letter, as *Κυριος*. It is used in this form six hundred and forty times, and without the capital letter, one hundred and twenty times. In nearly all these one hundred and twenty times, it has the general sense of lord or master of human and not divine character. We have then this fact, that when God or Christ is referred to we have the word *Κυριος* commencing with a capital letter. When man is referred to we have the word κυριος without a capital letter. In this passage the adjective κυριακη is used without a capital letter, and not the noun κυριος. Uniform use to justify the common translation would require κυριου, in the genitive case commencing with a capital letter. Our present translation makes a noun of an adjective, and then makes that noun a proper noun, defining

God or Christ. Thus an adjective defining a day is made an appellation of God or Christ.

The common version thus conveys an erroneous meaning, and in the light of verbal criticism is unsound, while the common interpretation that it means the Christian Sabbath is equally without authority.

Kitto, in Cyclopedia of Biblical Literature under "Lord's-day," says: "The earliest authentic instance in which the name of the Lord's-day is applied (after the passage in the Apocalypse) is not till A. D. 200, when Tertullian speaks of it as *die Dominico resurrectionis;* again, *Dominicum diem.*" In these cases the adjectives *Dominicum* and *Dominico* are used as proper nouns. He also gives the opinion, entertained by some, that the passage would mean, "In the Spirit I was present at the day of the Lord," the word day being used for any signal manifestation, as in John 8 56, "Abraham rejoiced to see my day."

Bloomfield, in his Greek Testament, in a note on this text, says: "The Spirit presented a vision to my mind."

Alford, in his New Testament for English readers, says: "I was (not merely *I was*, but I became) in the spirit, *i. e.*, in a state of spiritual ecstacy, or trance, becoming thereby receptive of the vision or revelation to follow. That this is the meaning is distinctly shown by the same

phrase occurring in Rev. 4: 2, when, after seeing the door open in heaven and hearing the '*come up hither*,' he adds, *immediately I became in the Spirit.*"

Ebrard says: "Connection with surrounding objects through the senses is suspended, and a connection with the invisible world is established." This he gives as the sense of "I was in the Spirit."

Bloomfield also refers to Acts 10: 10, as equivalent, "He fell into a trance." Also Acts 22: 17, "I was in a trance."

Alford also refers to Rev. 17: 1, "And he carried me away in the Spirit into the wilderness." Also Rev. 21: 10, "And he carried me away in the Spirit to a great and high mountain."

It will thus be seen that eminent critics do not see the idea of Lord's-day or Christian Sabbath in this passage, but do see a vision revealing the great workings of Christ's kingdom to his servant John, and that the day to which he was carried in vision is yet unended.

Histories of the Lord's-day are equally faulty. Dionysius uses the expression, ἡμεραν κυριακην. Eusebius translates it "Lord's-day," instead of *lordly day*. Ignatius to the Magnesians is represented as saying, "No longer observing the Sabbath, but living in the observance of the Lord's-day." His language is, Αλλα κατα κυριακην

ζωην ζωντες, which is, *but living according to lordly life.* Ἡμεραν, *day*, is substituted for ζωην, *life*, misleading the reader.

THE TWO COVENANTS.

HEBREWS 8:6–11, 10:15–17.

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. *Whereof* the Holy Ghost also is a witness to us; for after that he had said before, This *is* the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

These passages are a quotation from Jeremiah 31: 31–34. The language clearly refers to the agreement of God with Moses and the children of Israel at Sinai, "And Moses went up unto God, and the Lord called unto him out of the

mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel. . . . Now, therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19: 3, 5–8.

Here is a covenant or agreement between God and the children of Israel. Preparations were then made by the people to hear the words of the covenant, or about which the covenant had just been made. When the people were made ready, God spake all these words unto them, specifying each of the ten commandments. After this Moses took the book of the covenant and read in the audience of the people; and they said, "All that the Lord hath said we will do and be obedient." Moses had already sprinkled half of the blood of the burnt-offerings and peace-offerings on the altar. He now took the other half of the blood and sprinkled it upon the peo-

ple, and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." This ratified the covenant with God and the people. The blood was sprinkled upon God's altar and upon the people. It was the seal of blood to both parties, making the covenant sacred.

In this narration a clear distinction was made between the words of the covenant and the covenant itself. The words of the covenant were the ten commandments. The covenant was the agreement made between God and the people, relative to the law. After this covenant was thus ratified, "the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law and commandments, which I have written; that thou mayest teach them."

The people were required by the covenant to obey the voice of God. The voice of God spake all the words of the law. It was the only time that the people heard the voice of God. The law was afterwards written by God on tables of stone, to be taught to the people. God complained to Jeremiah that the people broke his covenant. In Hebrews it is said, "because they continued not in my covenant," also, "for if the first covenant had been faultless, then should no place have been sought for the second." The

covenant was broken when the people disobeyed the law. This covenant being found faulty by the disobedience of the people, God proposed a new covenant. In this, Christ, instead of Moses, became the mediator of a better covenant, established upon better promises. These promises were, "I will put my laws into their mind, and write them in their hearts, and I will be to them a God."

To this is added, "and their sins and iniquities will I remember no more." The blood of Jesus is the seal of the new covenant. God accepts the blood of Christ as a ratification of the new covenant. The believer accepts the blood of Christ as the means of reconciliation to God. The result is that the law is written in his heart that was first written on stone, and his sins and iniquities are remembered no more, and he feels like Paul: "I delight in the law of God after the inward man." All the principles of the law are written by the Spirit of God in his heart as indelibly as they were first written on stone. He loves God more, he loves his law better; each item of it is engraved in his renewed heart. One of the first precepts taught by Jesus Christ, the mediator of the better covenant, was the perpetuity of God's law: "Think not that I am come to destroy the law," etc. Under the first covenant the law was spoken by

God's voice to the people, and then written by his hand on imperishable stone. In the second covenant the same law is declared perpetual by Jesus Christ, and written by the Holy Spirit in the heart of the believer. In the first covenant the people agreed to keep the law and be obedient. In the second covenant it is written in their hearts as the law of their spiritual lives. The second covenant, based on better promises, confirms impressively the perpetuity of the law of the first covenant. It does not do it away.

THE LAW.

MATTHEW 5: 17–20.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

This language of Jesus is in his sermon on the mount, and among its first utterances. That sermon contained the fundamental doctrines of his kingdom. The perpetuity of the law and the prophets is here made equal to the perpetuity of

heaven and earth: "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This could not be predicated of the ceremonial or civil laws of the Jewish theocracy. These were largely typical and had their end when Christ, the antitype, to whom they referred, came. The civil laws expired with the Jewish nation. The only laws that could remain while heaven and earth existed were those whose application was unlimited. The ten commandments only have this character. They were based on natural relations as laws of those relations, as long as they existed. While God exists as God, and man exists as man, the laws of their natures remain. These are codified and well expressed in the ten precepts of the moral law. They are also as unchangeable as God and man in their nature; therefore "one jot or one tittle shall in no wise pass from the law." Jot, or *yodh*, is the smallest letter in the Hebrew alphabet. *Ιωτα* in the Greek, translated *jot*, is the smallest letter in the Greek alphabet. *Κεραια*, in the Greek, translated *tittle*, is a point referring here to the Hebrew vowel points. The declaration, then, is that the smallest letter or point of a letter shall not pass. This perpetuates the law in its original completeness.

This law is securely guarded by denuncia-

tions against any who should break and teach others to break one of these least commandments. God has made no distinctions as greatest or least, in his commandments. This passage, then, evidently refers to the jot or tittle—smallest letter or point of a letter. Whoever, for any cause, should pervert a commandment in the least, would be dishonored in Christ's kingdom.

The denunciation is followed by a precious promise to those who shall do and teach the commandments in their perfectness; they shall be called great in the kingdom of heaven. The word commandments very clearly identifies the law so guarded with the ten commandments; for no other commandments have the character of completeness belonging to them.

The criticism sometimes made on the word *fulfill*, that it means, *make complete* or *finish*, and thus *make an end of*, is not in harmony with the heaven-and-earth limit given to the law by Jesus Christ. Nor is it critically tenable. *Fulfill* is from the Greek πληροω, *to fill up, make full*, in the sense of completeness, signifying a full ratification. Jesus declared that he came not to destroy, but to fulfill. If he made an end of it by fulfilling it, then he finished, destroyed, it. This interpretation involves him in a contradiction. Such an interpretation is an impeachment of his wisdom or veracity, and is inadmissible. Jesus

said (Matt. 3: 15) "for thus it becometh us to fulfill, πληρωσαι, all righteousness." Did he mean *destroy, make an end of*, all righteousness? A dire necessity of error only can justify such an interpretation.

The inner or spiritual life of the law is strongly enforced in the reference to the scribes and Pharisees. Their righteousness consisted in exactness of outward forms. Jesus required the outward form and the spiritual power. The letter killeth, the spirit giveth life; the words clothe the thought; the thought is the life. The pure formalist or literalist in the observance of the law gained nothing. They should in no case enter into the kingdom of heaven.

The law, in its smallest letter or point of a letter, is perpetuated by Christ in his kingdom. The doing and teaching of all the law is commended and rewarded. Breaking and teaching to break incurred displeasure and damage. A formal observance, like the scribes' and Pharisees', was worthless in his kingdom.

The law, in the integrity of all its precepts, without change of letter or point of letter, carries each precept of that law into the kingdom of Jesus Christ. Thus it carries the Sabbath of creation, embodied in that law, into the gospel dispensation, on the authority of Jesus Christ in his first sermon.

GREAT COMMANDMENT.

MARK 12: 28–34.

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandments of all? And Jesus answered him, The first of all the commandment *is*, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this *is* the first commandment. And the second is like, *uamely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*."

In this passage Jesus has given, in summary form, the two tables of the law of the ten commandments. The scribe responded, placing these as above the ceremonies of burnt-offerings and sacrifices. Jesus commended his discretion, and told him he was not far from the kingdom of God.

This is a very clear endorsement by Jesus Christ, of the moral law without abatement of jot or tittle, covering the distinction made by the scribe between the moral law of God and the ceremonial services of the Jewish dispensation. Matthew adds to Mark's statement, "On these

two commandments hang all the law and the prophets," thus adding intensity to the higher authority of the law.

THE LAW AND PROPHETS.

LUKE 16: 16–18.

"The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery."

"Thou shalt not commit adultey," is one commandment of the law. One form of committing adultery is here named by Christ. In this connection he declares the perpetuity of the whole law, including each commandment and each tittle, point of a letter, in the law. The whole law is confirmed by him as long as heaven and earth remain. They still remain. The law, therefore, remains with all its specifications.

ROYAL LAW.

JAMES 2: 8–12.

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgress-

For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said, also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

The ten commandments are here called the "royal law," or the law of the sovereign, or ruler. This is spoken by an apostle of Jesus Christ. If Jesus Christ had in any way abolished or superseded the law of his Father, his apostle would not, in his age, A. D. 60, have called it the "royal law." Jesus confirmed that law, (Matt. 5: 17–19,) and made it fundamental in his kingdom. The term *royal* as appropriately refers to Jesus Christ as to God the Father; because the apostle, in the opening of this epistle, calls himself James a servant of God and of the Lord Jesus Christ; and because he was one of the chief laborers in the kingdom of Jesus Christ. But it can refer to none but God or Christ, and in either case the law called royal is a divine law then in force.

Two of the ten items of the law are specified. This identifies the "royal law" with the moral law. The breaking of a single item of the law makes the transgressor guilty of the whole, for he has broken what was complete and perfect by breaking one of its items. The two items specified are used as illustrations only. What is true of them is equally true of all the items. Thus all the precepts of the law are held sacred.

THE LAW.

ROMANS 7: 7, 12, 14, 22.

"What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Wherefore the law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual: but I am carnal, sold under sin. For I delight in the law of God, after the inward man."

A complete critical exegesis of these passages, in connection with the full argument, in the whole chapter, would far exceed the design of this work. In the whole argument, the law, as a rule of life, remains; but redemption from its curse is found in Christ alone. The law is not sin, but its existence brings sin to light, "for by the law is the knowledge of sin." The law has no power to save. It has power to restrain from sin. It condemns its transgressor, but cannot pardon the transgression. Where there is no law there is no sin, "for sin is the transgression of the law." The knowledge of the law reveals the knowledge of sin. The law declared, "Thou shalt not covet." By a knowledge of this law, the Apostle knew that lust (an inordinate desire for what was not his own) was sinful. He, therefore, concludes that the law (including this specific commandment) is holy, just and good. Ἅγιος, *holy, sacred*, like the Latin *sanctus*, applied to law, signifies what justly claims reverence. Δικαιος,

just, just in itself, and therefore right in its condemation of the transgressor. *Αγαθος, good*, good inherently, and in its fruitage, as an expression of God's will. These qualities of the divine law are eternal and of universal application to times and to persons.

The law is spiritual. It is an emanation from God, who is a spirit, and, as such, is his expression of what belongs to God and man, a perfect rule of life toward them. Man is *carnal, sold under sin.* The law which is spiritual reveals this carnality.

After the inner man. In this expression the apostle declares his appreciation of the law he has declared holy, just, good, spiritual. *Εσω ανθρωπον, man within*, must mean more than mind. If we limit the definition to mind, we have Paul declaring his delight in it; but he evidently means by the "inner man" his spiritual, or renewed, man. This would be in harmony with David's declaration: "How love I thy law." In this state he showed "the work of the law written in his heart," as the fulfillment of the prophecy of Jeremiah: "I will put my law in their inward parts and write it in their hearts." This was the work of the Holy Spirit. What God wrote upon stone, the Holy Spirit writes upon the heart, renews. Thus, as a renewed man, a Christian, Paul delighted in the law of God. This definition agrees with the experience

of the renewed heart. Reconciliation to God, or regeneration, restores the unity broken by sin, and places man in harmony with God and his divine law, so that looking over all the precepts of the moral law, he can say, "I delight in the law of God, after the inward man."

SABBATH-DAYS.

COLOSSIANS 2: 13-17.

"And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath-*days*: Which are a shadow of things to come; but the body *is* of Christ."

A criticism on this passage makes *sabbath-days* refer to the weekly Sabbath, thus blotting it out on the cross. If this criticism be just, Christ left his church without any Sabbath, unless it can be shown that he substituted another in its place.

What is named in the text as blotted out is "the handwriting of ordinances that was against us, which was contrary to us." The Sabbath law is nowhere classed as a handwriting

of ordinance. It is one of the ten precepts, given direct to the people, by God, at Sinai. Besides the Sabbath is not against man and contrary to him. Jesus, who claims to be Lord of the Sabbath-day, declares, "The Sabbath was made for man." Here are three reasons that show clearly that "sabbath days" cannot mean God's sanctified Sabbath. The expression "sabbath-days," is associated in the text, with "meat," "drink," "holyday," "new moon." There were seven seasons in each year, called *sabbaths*, that belong to the Jewish church only. The "sabbath-days" of the text are associated with other rites of that church. Jewish rites were blotted out by Christ when he was nailed to the cross, as their mission was finished when he established his kingdom.

The rites, "meat," "drink," "holyday," "new moon," "sabbath days," were shadows of things to come. The Sabbath is a memorial of the past (the rest of God at creation), and not a shadow of things to come. These rites were shadows, and not independent substances. They were adumbrations of the coming substance, as "coming events cast their shadows before." These all foreshadowed the coming body, which is Christ. The Sabbath was instituted, blessed and sanctified before the event occurred--the entrance of sin, that necessitated a Saviour. It could not, therefore, be a shadow of the coming Saviour.

The Passover, Unleavened Bread, Pentecost, Wave Sheaf, Blowing of Trumpets, Ingathering, sabbaths, all foreshadowed the coming Christ.

The criticism that "sabbath-days" means the weekly Sabbath is forced and illogical.

DAY ESTEEMED.

ROMANS 14: 5, 6.

"One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

Feasts, new moons, holy days, were frequent in the Jewish theocracy. These were observed with great faithfulness by the devout Jews. On professing Christ, some were inclined to continue these forms of devotion. Some renounced all the Jewish rites. They were divided on these questions. Some renounced Christ and returned to Judaism. What they did was to the Lord. Disputes and criminations arose. This course was condemned. It was contrary to their profession: "For whether we live, we live unto the Lord, and whether we die, we die unto the Lord." To the Lord all were to give account. The judg-

ing of each other gendered strifes. All this is condemned by the Apostle as contrary to their union with Christ, a source of division and alineation, damaging to their spiritual life, and contrary to their profession.

There is no record of a difference of opinion with reference to the Sabbath. All alike held it sacred. On Jewish rites there was a difference. To the Galatians the same writer said, "Ye observe days and months and times and years. I am afraid of you lest I have bestowed upon you labor in vain." They had returned to the weak and beggarly elements from which they had been redeemed.

Eating and regarding a day are here associated. They were parts of the ceremonies of the Jewish church. This passage cannot, therefore, be legitimately construed as giving permission to regard or disregard the Sabbath at pleasure as a nonessential.

MINISTRATION OF THE LAW.

2 CORINTHIANS 3:6–16.

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory*

was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away *was* glorious, much more that which remaineth *is* glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away."

This passage is often quoted to prove that the law, written and engraven on stones at Sinai, by God, has passed away, no longer to be observed by Christians.

This chapter opens with an apology for what might seem to some a too strong commendation of himself in the preceding chapter. He neither needed to commend himself nor to be commended by them. The work of the Holy Spirit in their hearts and lives was his sufficient commendation. He was Christ's minister, and his sufficiency was of God, who had made him an able minister of the new testament. His success with them was by the power of the Spirit, and not by his words or arguments. The letter or words of truth could only convince and condemn. It needed the Spirit to give life to those dead in sin. He had this advantage over the

mere legalist; for there was no power in the law to give life.

He then discusses in comparison the legal and spiritual ministrations. They were both of God. The ministration of death was glorious. The world had not before, nor till Christ, seen such glory as attended the giving of the law at Sinai. "All the people saw the thunderings and the lightnings and the noise of the trumpet, and the mountain smoking" when God stood upon the mountain, and with his voice spoke the words of the law, afterwards written and engraven in stones. These words were a codifying of principles inhering in God and man in their mutual relations, and as lasting as those relations, or while God is God and man is man. They were written on stone by God, and given to Moses to teach them. Ex. 24: 12. Moses thus became the minister of the law, engraven in stones. Under his ministration, those who dishonored their parents or profaned the Sabbath were put to death. They had dishonored the source of life, and thus made themselves unworthy to live. The law could not give life to the obedient. It did minister death to the transgressor. It was a perfect rule of life towards God and man, endorsed by Jesus Christ in his inaugural sermon on the mount. Matt. 5: 17, 18.

When Moses came down from Mount Sinai,

with two tables of testimony in his hand, the skin of his face did shine. And while he talked with Aaron and the children of Israel, he put a vail over his face. When he went in before the Lord to speak with him, he took the vail off. The glory that rested on Moses' face from his communion with God, was evidence to the children of Israel that God was with him in the ministration of his law. His ministration was glorious, signaled by divine authority and presence. The law he ministered was holy, just and good, and delighted in by Paul after the inward man. He ministered its letter only.

The ministration of the Spirit was more glorious under Christ, who in his own person bore the curse of the law and relieved the believer from its penalty. The ministration that condemned was in glory. The ministration that declared righteous excelled in glory, as justification is more excellent than condemnation. The glory of the Spirit so excelled the glory of the letter that in the comparison the letter had no glory. The stars by night shine with great brilliancy. When the sun shines they are not seen. Their brilliancy, though they shine the same, is obscured by the greater light of the sun. The law remains the same, a rule of life for all men, but the glory of its spiritual ministration entirely obscures the glory of its legal ministra-

tion. God is glorified in the condemnation of the sinner, for his law is vindicated. God is more glorified in the salvation of the sinner, for his law is honored and a soul is saved from its condemnation.

Paul preached the ministry of reconciliation and not condemnation. The ministry of condemnation was superseded by the ministry of reconciliation. The old ministration was done away; the new remaineth. The spiritual had taken the place of the legal. Moses put a vail over his face. The eyes of Aaron and the children of Israel could not steadfastly look upon his face radiant with the glory of God till "it passed off." The natural man receiveth not the things of the Spirit of God. They are spiritually discerned. The vail is not taken away in reading the Old Testament. That vail is done away in Christ. The Old Testament contains the form of God's will. The New Testament reveals its life through Christ. The form and life are both seen and felt by the Spirit. Paul's own history is illustration of his argument. Before his conversion he was a self-righteous Pharisee, observant of the letter or form of the law. After his conversion, he delighted in the law of God after the inward man.

A change of ministration of the law, and not its abrogation, is the lesson taught by Paul in

this argument. All Christians feel that the law of God is written in their hearts, as a law of Christian life, while they rejoice in Christ, who has freed them from its condemnation.

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Sabbath commentary.
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B154 Bailey, James.
Sabbath commentary.

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